

## GAMBLERS REPORTEDLY ANGRY—

# Murder victim linked to stickup ring



CHAMP MATERIAL: Twice a champion in 1979 and ready for the 80's. This could well be reflections of Marvin L. Johnson, son of Marvin Johnson, undisputed World Boxing Association light heavyweight champion. Little Marvin's no New Year baby since he celebrated his six-month birthday this week, but still he exemplifies the determination for the new decade. I'm ready. [Recorder photo by Jim Burres].

## Indianapolis Recorder

INDIANA'S 166th

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85th YEAR      INDIANAPOLIS, INDIANA      JAN 5, 1980      NO. 1

## Prostitution scandal new Parks Department shakeup

### Report of hired killers worries police

The City Department of Parks and Recreation, already riddled by a scandal that allegedly spurred its black director's resignation, is under fire again—this time for a purported prostitution ring. And again, the alleged ringleader is said to be a black man—one of the department's higher echelon employees.

At focus time is a mother, formerly engaged by the Parks Department, who said she was approached by the unnamed official and offered money for sexual favors with men while on the clock.

So far, none of the charges have been documented and Marion County Prosecutor Stephen Goldsmith has not laid a hand on the case. Still, the possibility exists.

Prior to Mayor William Hudnut's inauguration this week, Parks director Ray Crowe handed in his resignation after holding the post throughout most of the mayor's tenure.

Most people feel it was a one-man choice, but word has it that Crowe, one of the state's leading black Republicans, was pressured into the move in light of recent events.

Investigations supposedly turned up multiple wrongdoings in the department, including the washing of officials' cars on the clock and other things.

In the latest episode, there's supposedly evidence other women employees were baited with job promotions and pay raises for their lured illicit behavior. Some, reportedly, were told there'd be no advancement unless certain acts were performed.

The central woman figure is a mother of three with a past prostitution conviction. She, according to reports, was offered 20 percent of any profits she made.

### Traffic victim buried

Services were conducted December 26 at Mount Horeb Baptist Church for a 42-year-old Haughville resident, apparent victim of a single-car traffic fatality.

The victim was identified as Clarence Jones, 1053 N. Belvue.

His body was extracted from his car on the night of December 21 after it apparently struck a utility pole near the intersection of Northwestern Avenue and Fall Creek Parkway North Drive.

Jones, a member of Mount Horeb, is survived by a daughter, Miss Diondra Jones; two sisters, Mrs. Donna Ellis and Mrs. JoAnn Stubbs; a brother, Kevin Jones, and grandmother, Mrs. Alberta Williams.

### Grand Jury holds fate for stepfather shooting stepson

The case of a 52-year-old northside man, who admitted shooting his stepson December 23 following an argument, has been turned over to the Marion County Grand Jury.

Police said Roger Harris, 25, of the 4500 block of North College, was found in the home of his stepfather, E. J. Burton, around 5 a.m. the day of the shooting.

Admitting to the shooting, TURN TO PAGE 16



HUDNUT'S HOUR: Mayor William Hudnut III, inaugurated for a second consecutive term, is flanked by fellow New Year's Day swearins. They included (from left) City Councilman Stanley Strader, City Councilwoman Paula Parker, Mrs. Hudnut and Judge Charles W. Applegate.

## At Jones Tabernacle, Jan. 3-5 African Methodist Episcopalians convene in executive sessions

Twelve Bishops and some 500 delegates representing more than a million black-member African Methodist Episcopal Church convened here in executive council, January 3-5.

The council will be discussing worldwide economic problems and social issues of black world hunger, busing, plight of black colleges in the south, poverty and unemployment, the host-

ages in Iran and a myriad of problems facing third world nations, with particular emphasis on an unstable Rhodesia.

The convention will focus as

well on raising funds for expanded missionary efforts and reviewing reports from the church organization's general department.

The AME Zion Church is more than 180 years old with over 6000 churches throughout the world. It has remained proud of its heritage and leadership in the areas of political and social action.

Bishop Charles H. Foggie, president of the Board of Bishops and Doctor Cameron Jackson, president of the Ministers and Laymen's Association,

invites the public to attend.

Some of the church's great and renowned members have been Frederick Douglass, Sojourner Truth, Harriett Tubman, Bishop Alexander Walters one of the founders of the NAACP, Bishop James Walker Hood and Paul Robeson.

Conference headquarters is Jones Tabernacle AME Zion Church, 2510 E. 34th, host pastor is the Reverend A.J. Blake. The host Bishop is the Right Reverend J. Clinton Hoggard.

## Black Caucus lists Presidential 'demands'

million new housing starts and to 500,000 new subsidized units per year into the 1980's should be made.

3. ENERGY An energy policy which does not use price to further conservation, but rather shares the burden of conservation equitably. To support continued subsidies to help lower income persons, with special emphasis on the low income elderly, to pay utility bills.

4. HEALTH A national health plan which provides quality health care equally to all people regardless of their economic circumstances with particular concern for those who cannot afford to pay and who are discriminated against by medical institutions, and to make passage of that plan a matter of the highest urgency. The health plan shall provide a means to move to eliminate the distinctions between health care availability for black Americans and senior citizens and for others in moving to eliminate the gap between health status of minority and white Americans. To support legislation and the use of executive powers to allocate medical resources for underserved communities and the reduction of the high cost of medical care.

5. EDUCATION Increased federal attention to educational policy as a matter of top priority. The federal government must in-

crease its funding level for education three fold at a minimum. Categorical funding programs must be continued, and supplemented by block grants or unrestricted funds, which must be new money and not simply represent a realignment of existing categorical programs.

6. HIGHER EDUCATION Adequate funding of the historically black colleges and universities and other post-secondary institutions which serve low income students, including federal research contracts and grants. The inability of these institutions in most instances to compete successfully for federal dollars in grants and contracts makes the Higher Education Act's Developing Institutions program essential.

BLACK PARTICIPATION IN THE FEDERAL GOVERNMENT AND POLITICAL PARTIES

To formulate a program to increase the representation of blacks in the federal workforce so as to eliminate the discrepancies indicated by the fact that the total percentage of black federal employees at GS 16 and above has remained constant at only 0.1 percent of the total for the last decade and that 74.3 percent of black federal workers, as compared to 36.9 percent of non minority workers hold positions below

Responding to the challenge, the operators of a number of the operations have turned their establishments into "armed camps," with "watchmen" armed with shotguns, high-powered rifles and handguns stationed both inside and outside a number of the locations, while the operator of one outlet is said to have constructed a "watchman's station of bullet-proof glass inside the premises of his establishment.

Particularly disturbing to police is the unconfirmed rumor that a number of the operators recently held what amounted to a "council of war" where each is alleged to have contributed to a pot totaling "several thousand dollars which reportedly is to be used to import hit men from Gary" to "eliminate our problem once and for all."

"If that rumor is true, and they actually do bring in hired killers from out of town, there could be a number of innocent people killed and injured," one worried police official said.

The identities of the holdup men are said to be known to both the police and the shake house owners, some of whom have complained that police have not been very cooperative in apprehending gunmen.

That allegation was denied by Crockett, who said that three men who are believed to be the same ones involved in the current holdup spree, were arrested last year, but that the victims declined to prosecute after their money was allegedly returned.

TURN TO PAGE 16

## Tip leads to actual killer, freedom for innocent man

WASHINGTON—There was a nightmare robbery, three gunshots, a man dead on the sidewalk. An eyewitness said: "I am sure of this guy's face." Bradford Brown was convicted and sentenced to prison, 18 years to life.

After nearly five years, Brown has been set free because the real killer pleaded guilty. Those who have reviewed the case see no glaring mistakes, and no obvious way to prevent a recurrence.

"It's important to realize Brown was accorded every legal protection," a lawyer involved in the case said. "He was not deprived of any of his rights, other than his freedom."

Although this story has no villain, it has a hero. He is Robert Kanjian, a 35-year-old police detective who is said to have "a string of informants a mile long."

"If it weren't for Kanjian," Brown said, "I think I'd still be in prison."

The story starts in Ivy City, a part of Washington the tourist and government workers rarely see. Now 32 years old, with three children of his own, Brown recalled his childhood there and said: "Because I didn't have a father, I always hung around with people older than I was. Once you get into street life, one thing leads to another."

He was 10 years old when he was first arrested and 13 when he dropped out of school and started using heroin. He pleaded guilty twice to assault and robbery and went to prison and came out again with the same habits.

On Nov. 2, 1974, a man named Rodney Frazier was killed on a Washington street. The initial police investigation got nowhere.

In April 1975, Brown was picked up on a gun charge. He fit the description of Frazier's killer and, because he had been injured in a shooting in that block 10 months earlier, prosecutors thought he might have returned for revenge.

Brown denied it, insisting that he had spent the night of Nov. 2, 1974 at a birthday party for his 6-year-old niece. The child and other relatives corroborated her testimony.

Brown's mother and sister "scraped up I think \$3,000 and paid this lawyer to file a motion or appeal," Brown said. "That didn't work."

The appellate court unanimously affirmed the conviction. Judge Theodore R. Newman Jr., who wrote the opinion, said



BRADFORD BROWN after Brown's release that "it was a routine, ordinary appeal the system worked out but unfortunately convicted a man who was legally and factually innocent."

Robert Kanjian had met Brown only briefly and had not been involved in his case. But last June, one of his informants mentioned the Frazier case and said he knew the killer. It wasn't Bradford Brown. It was a 29-year-old man named Richard Harris who had seven criminal convictions, mostly for robbery.

Checking the informant's tip, Kanjian found that Brown had been convicted.

"I was taken aback," the detective said. Here was a man doing 18 years to life for the murder, and here I had this person who had been extremely reliable, and he was saying somebody else did it."

The killer apartment earlier on the evening of the murder and had scribbled a telephone number in a message for Frazier's father. Although the scrap of paper had been lost, the number was recorded in the police files. No one had been able to connect it to Bradford

## Committee to air civil rights problems in city

The Indiana Advisory Committee to the U.S. Commission on Civil Rights will meet at the Indianapolis Hilton, Monday, Jan. 14, from 7 p.m. to 10 p.m. to discuss civil rights matters within the state.

Composed of knowledgeable citizens who serve without compensation, it conducts fact-finding studies on civil rights related issues, holds formal hearings and submits reports of its findings and recommendations to the Commission.

1. Review of the minutes by

Brown; now Kanjian sought to link it to Richard Harris.

"It took me just about an hour to find it," the detective said. "I reviewed the prosecution reports on Harris for a subsequent crime and found he had listed that number as the place of a relative of his, and that he was staying there at the time of the murder."

"You've got it," said the federal prosecutor working with Kanjian. "You've got enough now for me to upset the boss."

That was Carl Rau, then the United States Attorney for the District of Columbia.

But Rau insisted on lie detector tests for Brown and Kanjian's informant. Both passed the test.

Jim Bensfield, a public defender, found a precedent that enabled Judge Norma Johnson of Superior Court to free Brown last July 20. A court order last October wiped out the conviction.

Kanjian, who had favored capital punishment, is now changing his mind. "I keep thinking about what could have happened if Bradford had been in a state with the death penalty," he said.

Judge Newman, the appellate court judge, is wondering about the strength of eyewitness identifications. Bensfield is looking for a way to get compensation for Brown, but the law offers few avenues.

Brown learned tailoring in prison and hopes to work at that trade. "I don't want to be on the street," he said. "I had a job as a janitor but I got laid off. Maybe it wasn't the work I like doing, but I'll do anything. I want something I can call my own, a house for my mother, living a little more comfortable than I'm living now."

He said he did not have time to be bitter about his years in prison. "It can be a mistake or whatever you want to call it, but it does happen," he said. "It does happen all over the country every day. That's the way it is."

the chairperson.

2. A report by staff on the employment project.
3. Regional Council and staff explanation of the procedures in a fact-finding hearing to be held in March 1980.
4. Staff up date on the status of the Klan in Indiana.

U.S. Commission on Civil Rights is an independent bipartisan, fact-finding agency of the Federal Government concerned with the rights of minorities and women.



## Court changes are told

Michael Dugan, II, Judge, Marion Superior Court, Civil Division Five, and Bernard Gohman, Marion County Clerk, has announced new hours for the hearing of noncontested dissolutions, preliminary hearings and support contempt actions in Superior Court No. 5.

Beginning February 4, 1980, Superior Court 5 will be open Mondays from 12:30 p.m. to 8:00 p.m. Noncontested dissolutions will begin at 4:30 p.m. while preliminary hearings and support contempt will begin at 5:30 p.m.

The usual day-time hours for these cases have created hardships for citizens in losing a full day's work for a brief dissolution or preliminary hearing. The new hours will provide a means for citizens to attend these hearings after work hours.

This experimental project will be conducted in Superior Court 5 only, at this time.

## Safety

The U.S. Department of Labor's Mine Safety and Health Administration (MSHA) issues and enforces standards covering more than 20,000 mining and milling operations under provisions of the Mine Safety and Health Act of 1977.

# Language no barrier for Peace Corps volunteer

In the Kingdom of Lesotho, a nation completely surrounded by the Republic of South Africa, many people were surprised at first that a Peace Corps volunteer from Springfield, Ill. did not speak their tribal language.

## Small business workshop slated for January

Small Business operators can pick up valuable tips on everything ranging from taxes to partnership during a one-day seminar scheduled by Indianapolis Free University.

It'll be held January 12 at Nora Public Library, College and E. 86th, with the \$25 per participant charge being donated to Free University.

Instructors will be Dee C. Saul, local participating CPA in his own professional corporation; W. Gregory Wright, local financial planner with Unified Management Corporation, and Diane L. Liptack, local attorney.

Call 639-5151 for further details.

"Considering me one of the Basotho (inhabitants of Lesotho), the people think that all blacks should know their language," said James W. Jones, 40, who recently completed two years of Peace Corps service as a teacher trainer and supervisor.

Explaining that he entered Lesotho determined to live among the people, eat their foods and follow their customs whenever possible, Jones commented, "The local residents readily accepted me in the community because I was black, and the chiefs and ministers welcomed my assistance in every possible way."

The volunteer received a bachelor's degree in elementary and special education in 1973 from the University of Missouri, St. Louis, where he did graduate study in education, psychology and psychological testing in 1974. He taught in St. Louis's state hospital schools and in the St. Louis and Springfield special school districts before joining the Peace Corps in July, 1976.

Jones was one of thirty Peace Corps volunteers helping Lesotho's teachers improve and update their skills through training in modern teaching

methods and techniques.

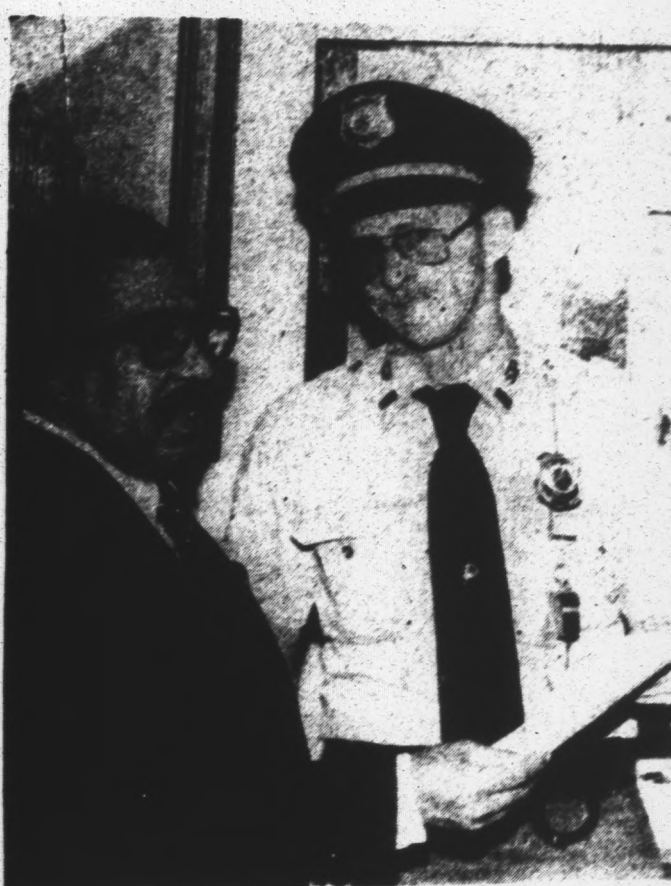
As a result of this program, he reported, students received a better education, and teachers, mostly from primary schools, relied less on instruction by rote memorization. He said that one of the program's accomplishments was upgrading teachers with ten to twenty or more years of experience but less than a high school education.

"I entered the Peace Corps expecting to be highly influential and work many miracles in two years, but those miraculous ideas soon disintegrated," observed Jones. "A volunteer will accomplish more by not trying to influence people with his ideas, but by looking into the situation, learning the residents' needs and flowing around those needs, offering alternatives for improvement."

Jones said his most satisfying experience was "human relations counseling" in which he helped settle disputes among students, teachers, principals, other school staff and managers. "It was my responsibility to look into situations, evaluate the cause and effects and present a peaceful solution," he related. "At no time could I show favoritism; the Basotho would easily detect this and immediately lose confidence in my role as a friend."

His "second best experience," he said, was an eleven-month research project which showed teachers and principals how to detect and plan for pupils with learning difficulties. The project also showed participants how children's learning experiences were related to child-rearing practices in their villages.

Lesotho's two official languages are English, which Jones used in his work, and Sesotho, the local language. The volunteer said he learned enough Sesotho from secondary school students and his student teachers to hold basic conversations with rural residents who spoke very little English.



**SUPERB SERVICE:** Foster Security's Officer of the Month Award for excellent service in December went to Lieut. Joe McDougall (right) shown receiving it from Major Ray Foster. A dinner was given for all Foster personnel at The Atkinson Hotel. Foster Security has been serving the community for 26 years and is headed by Col. Robert Stead. (Recorder photo by Jim Burres)

## Free tax assistance to be available at libraries

Elderly persons and persons with low incomes may get help with problems in filling out basic tax forms at 12 branches of the Indianapolis-Marion County Public Library beginning the week of January 14.

Internal Revenue Service volunteers will be in the designated libraries twice a week at specific hours to answer questions and give assistance.

The tax assistance service is free and continues through April 14. Volunteers will be in the following libraries:

Brightwood Library, 2435 N. Sherman Drive; Mondays 6 to 8 p.m. and Thursdays 1 to 3 p.m. beginning January 14. (Phone: 546-1910)

Broadway Library, 4186 Broadway; Tuesdays 5 to 8 p.m. and Fridays 10:30 a.m. to 12:30 p.m. beginning January 15. (Phone: 925-0216)

East Washington Library, 2822 E. Washington Street; Mondays 6 to 8 p.m. and Fridays 1 to 3 p.m. beginning January 14. (Phone: 632-6283)

Emerson Library, 3642 N. Emerson Avenue; Wednesdays 6 to 8 p.m. and Saturdays 10:30 a.m. to 12:30 p.m. beginning January 16. (Phone: 546-7987)

Flanner House Library, 2424 Northwestern Avenue; Mondays 5:30 to 7:30 p.m. and Thursdays 10:30 a.m. to 12:30 p.m. beginning January 14. (Phone: 825-3803)

Haughville Library, 3815 W. Michigan Street; Mondays 6 to 8 p.m. and Wednesdays 1 to 3 p.m. beginning January 14. (Phone: 243-6307)

Nora Library, 8625 Guilford Avenue; Thursdays 12 noon to 3 p.m. and Fridays 7 to 9 p.m. beginning January 17. (Phone: 844-0135)

Shelby Library, 2502 Shelby Street; Tuesdays 6 to 8 p.m. and Thursdays 12 noon to 2 p.m. beginning January 15. (Phone: 784-1452)

Southport Library, 2630 East Shop II Road; Tuesdays 7 to 9 p.m. and Thursdays 2 to 5 p.m. in January beginning January 15; Tuesdays 7 to 9 p.m. and Fridays 10 a.m. to 12 noon in February; Wednesdays 5 to 7 p.m. and Saturdays 10 a.m. to 12 noon in March; and Wednesdays 1 to 4 p.m. and Fridays 6 to 9 p.m. in April. (Phone: 882-0238)

Warren Library, 9701 East 21st Street; Mondays 10 a.m. to 12 noon and Thursday 7 to 9 p.m. beginning January 14. (Phone: 899-2400)

West Indianapolis Library, 1926 West Morris Street; Tuesdays 5:30 to 7:30 p.m. and Fridays 1 to 3 p.m. beginning January 15. (Phone: 632-4271)

15. (Phone: 925-0216)

Brown Library, 5427 E. Washington Street; Wednesdays 6 to 8 p.m. and Thursdays 2 to 5 p.m. beginning January 14. (Phone: 357-4389)

Eagle Library, 3325 Lowry Road; Mondays 10 a.m. to 12 noon and Fridays 7 to 9 p.m. beginning January 14. (Phone: 291-8347)

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In the Anglo-Saxon trial by compurgation, the accused was released if a number of his neighbors were willing to swear to his innocence.

The eight-week evening classes: Marketing, Tax Accounting, Principles of Accounting I, Personnel Management, and Social Movements. The sixteen-week evening classes: Intermediate Accounting I and Intermediate Accounting II.

Students may register up through the first night of class. Any class not having 10 students by January will be cancelled. Further information is available from Mrs. Russell at 542-3657.

That's the report from Ed Morgan, vice president of the National Oil Jobbers Council, who adds:

"There are over 240 million barrels of home heating oil in storage. This practically guarantees there will be no shortage of necessary oil this winter."

He notes that costs will be up as a result of increases in wholesale oil prices, shipping, labor and credit costs, but compared to rises in the price of natural gas, increases in home heating oil are minimal.

Enough Heating Oil Available This Winter  
The U.S. faces this winter with a full tank of heating oil.

**Good News Dept.**  
Encouraging Ideas And Events

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## COPING



## Your victory over stress

How can I overcome stress? How can I eliminate stress from my life and function normally? Why does stress take away all of my physical and emotional strength? These are but a few of the many questions that many readers have asked in their letters?

Tension, gloom, helplessness, sweating hypertension, loneliness, crying spells, and thoughts of suicide are a few of the characteristics of stress. In my last column, I provided you with 10 steps that you should use in your efforts to gain your victory over stress. Here are 10 more very effective ways of dealing with stress:

(1) Discuss your problems with a friend. Do not attempt to carry the emotional burden alone. A friend can help you bring your problems down to earth and unburden you of their immense emotional weight.

(2) Stop trying to compete with others. Do as much as you can with your abilities. But, do not allow the performance of other people to determine how you feel about your performance. Use your talents fully and be pleased with yourself.

(3) Get involved in other activities. Do not sit around and mull over the problems in your life during your spare time. Fill your spare time with constructive activity.

(4) Enjoy the challenges in your life. Do not fear a challenge. Look at your life as a series of developmental steps that prepare you for greater things. Take each step one at a time. Realize that each step prepares you for the next challenge. Each challenge prepares you for the next larger challenge. Enjoy learning from the challenges.

(5) Benefit from your fantasies. Sit in a quiet room and imagine yourself comfortable and relaxed; dream about yourself being in perfect control of your emotions - regardless of the problem that caused the emotional response, your imagination actually controls your feelings.

(6) Stop worrying about things that may never happen. Studies have shown that of the things we worry about, fewer than 80 percent ever occur the way we imagine them. And, one-half of this number are things over which we have no control. So, why worry?

(7) Learn to relax. Some

people have been tense for so long that they feel abnormal without having something to worry about. Worry is itself a heavy burden that exacts a heavy price in emotional energy. Relaxation is a wonderful feeling. So, relax!

(8) Deal with a problem as soon as it presents itself. Do not allow problems to linger by criticizing yourself constantly for not confronting the issue when it first arose. It is better to do the wrong thing initially in dealing with a problem than to continually worry about what you should have done.

(9) Do not constantly relive negative experiences by criticizing the action that you took in a certain situation. Most people make themselves tense by daydreaming about their mismanaged activities. Use your experience as a learning tool.

(10) Seek competent professional advice. Professional counselors are often able to use their experience to advise you on what to do in a given situation. They are trained in helping you to learn how to cope. Professional counselors can show you how to take charge of your life. Use this valuable resource to overcome stress and be happy.

Your questions to this column are welcomed. Direct them to Dr. Charles W. Faulkner, Post Office Box 50149, Washington, DC 20004.

## Engineering fair to be held Feb. 16

Young students with engineering potential are urged to submit entries for Purdue University's Minority Engineering Apprentice Program engineering fair February 16.

It'll be held from 9 a.m. until noon at the Purdue University School of Engineering, 799 W. Michigan. Students with good aptitudes for mathematics and science will enter projects to be judged by members of the faculty, industry and local community.

There'll be two age categories: 10-13 and 14-19. Awards will be furnished by local industries.

For full details, contact John R. Hall, 264-8391.

## SPECIALS

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ALAN MORTON

## Public input being sought on Interstate 65 extension

INDIANAPOLIS-Various alternatives being considered for an interstate extension and highway upgrading from the I-65/I-70 northeast interchange of the innerbelt in the near-downtown area of Indianapolis to I-465/I-69 at Castleton will be discussed at a series of community information sessions conducted by Howard Needles Tammen and Bergendoff Consulting Engineers in cooperation with the Indiana State Highway Commission.

The meeting will be from 2 p.m. to 8 p.m. daily on January 8, 9 and 10 in the Zion Tabernacle Church, at 33rd Street and Arsenal Avenue, and on January 15, 16, and 17 in the Third Christian Church, 5220 East Fall Creek Parkway, Northgive, just northeast of the Sr 37 intersection with Delmar Street.

This session are in addition to the previous and ongoing Citizens Advisory Committee meetings for the proposed construction of an interstate

spur freeway (I-165) from the I-65/I-70 northeast interchange to near 38th Street to I-465.

Sessions at this early stage of planning are to allow full opportunity for input and to provide extensive coordination with the interested public and governmental agencies in the study of the various alternatives of the proposed improvements.

All interested persons are urged to attend any or all of the informational sessions.

State Highway personnel and consulting firm personnel will be available for individual explanations and relevant discussions with anyone attending.

## Marian sets courses at Ft. Harrison

Marian College has announced their spring semester courses to be held at Fort Harrison beginning 14 January 80. Sixteen-week lunch times classes: Industrial Psychology, Collective Bargaining, and Principles of Accounting II are offered.

The eight-week evening classes: Marketing, Tax Accounting, Principles of Accounting I, Personnel Management, and Social Movements. The sixteen-week evening classes: Intermediate Accounting I and Intermediate Accounting II.

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Encouraging Ideas And Events

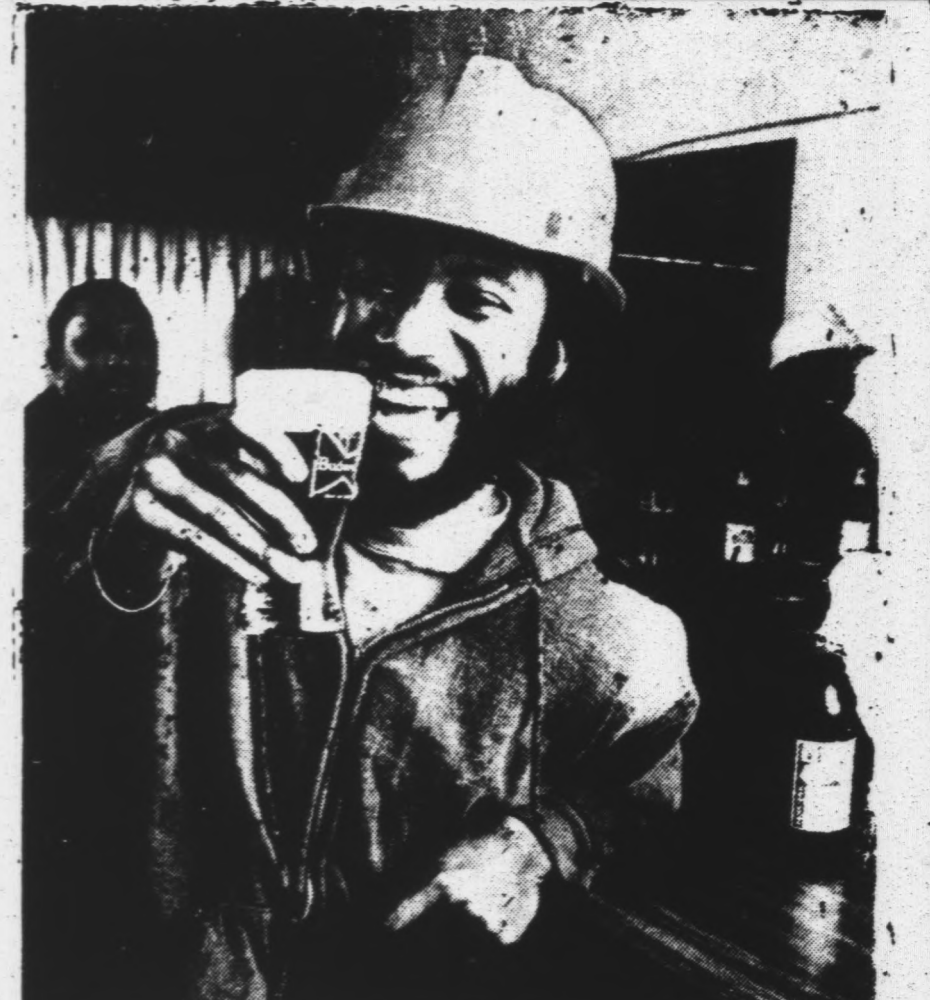
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**INDIANAPOLIS RECORDER**  
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## Ms. Gilmore exudes charm and experience in her job



INTERVIEWING is a main aspect of Ms. Juanita Gilmore who is a personnel assistant for Indiana University-Purdue University at Indianapolis (IUPUI) with offices in the Allied Health Building. [Recorder photo by James Burres].

By PAT STEWART

Situated on the campus of Indiana University-Purdue University at Indianapolis (IUPUI) is a restored army barracks which was renovated internally for offices and is now known as the Allied Health Building.

One of these offices houses the Personnel Division and it is here that personable Ms. Juanita Gilmore spends her time from 8 a.m. till 4:30 p.m. daily as a personnel assistant. Her immediate boss is Clifford Robinson, personnel director of employment.

Those having contact with this lady agree that she has the expertise, both background and personality, to function in her capacity. Ms. Gilmore is one of the staff who annually hire thousands of people to work in the vast IU complex. She sees an average of 40 interviewees a week.

Her specialization is the hiring of clerical employees, although on her Monday she is "walk-in" interviewer and sees job seekers for the various occupations including medical and technological. She hires both degreed and non-degreed employees from a cross-section of applicants, both black and white.

Although she has served in this capacity for only a year, those who know her agree that she is definitely getting the job done and she "likes it a lot."

"There is a lack of qualified clerical help county-wide," Ms. Gilmore said. She would like to see organized a middle-income training program to develop

good clerical help. "But this is something not presently being pursued," she commented.

One of the problems Ms. Gilmore encounters with applicants is lack of proper preparation of the application form, or failure to complete it in detail. "This works to the applicant's disadvantage," she noted. The personnel assistant speaks to groups on campus about employment opportunities, dress code, and filling out applications. She is available to speak for community groups and in a few days will travel to Brownsburg for a talk.

"I can hire an applicant who has the basic skills acquired in high school. We have interviewees on campus who were encouraged to take courses at IUPUI and are getting good feedback," Ms. Gilmore proudly stated. "There are 23 women," she added.

Looking the part of the interviewer, blue and white checked suit and matching accessories, Ms. Gilmore peered off of her large-framed glasses as she expressed her ideas and philosophies.

The IU personnel office hires not only for the Indianapolis campuses but also for the five campuses located outside the Hoosier Capitol. There were 8,000 people hired by her office during 1978.

"IU has always been a strong force in recruitment and hiring of blacks. We push the hiring and placement of blacks," she pointed out.

"I have always worked in the capacity of training people for clerical work. I have recruited

in various companies to hire blacks who previously did not do so. For four years I recruited and clerically taught students while with Opportunities Industrialization Center (OIC). I travelled throughout the state as a job developer and did a lot of opening of doors for blacks," Ms. Gilmore said.

She is presently serving an internship from IUPUI as a personnel officer at the Indiana State Board of Health in relation to IUPUI's Urban Studies Degree. "I am learning how to write benchmarks (job descriptions) to meet qualifications for the state government and also gaining knowledge of this particular agency's position and implementation of the Affirmative Action Program" she added.

Her experiences also include teaching and counseling National Youth Corporation (NYC); WIN mothers and adults in education and job training programs.

One of her most memorable and rewarding experiences occurred from her counseling and placing a 300-pound woman on a job at a local plant while at OIC. This woman, normally considered unemployable because of her weight, rode to OIC daily by bicycle. On route she dropped her children off at the babysitter's. One child rode in the front basket and the other on the back fender. "She has done well on the job and just recently got a promotion. She has also lost 130 pounds," Ms. Gilmore beamingly related. "I have witnessed a number of success stories, but this one is the most rewarding," she added.

"OIC is a good program and should be supported. It gives people a sense of self-respect," Ms. Gilmore interjected. The IUPUI employee has also served as personnel clerk at RCA, and secretary and office manager at various points in her noteworthy career.

She was graduated from Crispus Attucks High School, Porter Business College, and Indiana University with a bachelor of science degree in metropolitan studies from the School of Public and Environmental Affairs (SPEA).

Due to her studies and job obligations, Ms. Gilmore has not had much time for social and community affairs although she served as leader of Girl Scout Troop 740.

She is a member of St. Paul Baptist Church, is an inactive member of Gamma Chapter, Gamma Phi Delta Sorority, and is president of the Jolly Suburbanite Club, a neighborhood mother's club.

In private life, Ms. Gilmore is the happy wife of A. Farjoodi. The couple resides at 4438 Moller Road, Apt. A.



BACK IN OFFICE: Nobel Rex Radford was re-elected to the position of Potentate of Persian Temple 46 AANOMOS for 1980. Also elected were the following Nobels: Chief Rabben, D. Vernon Adams; Assistant Rabben, Harry L. Beach; High Priest and Prophet, John Winters; Oriental Guide, William Qualls; 1st Ceremonial Master, Robert C. Gibson; 2nd Ceremonial Master, Robert T. Hyde; Captain of Guard, John A. Ellis Jr.; Outer Guard, Robert Tipton; Recorder, Fred Neely; Assistant Recorder, Charlie C. Harvey; Treasurer, Oliver Duncan; Trustees, Ervin Filer, James Young and J. Powell.

## Meeting set to discuss Marion County housing needs

The housing needs of the Marion County area will be the topic of discussion at the Marion County meeting of the Indiana Heartland Coordinating Commission, (IHCC) Regional Housing and Community Development Committee. The meeting will be held Thursday, January 3, 1980 at the new Federal Building, 575 North Pennsylvania Street, Indianapolis beginning at 5 p.m.

The Regional Housing and Community Development Committee is comprised of representative membership from each of the eight central counties in Indiana and special interest groups. The committee is the technical advisory body to IHCC in the refinement of the IHCC Housing Opportunity Plan. County meetings are going to be held during the month of January by IHCC to discuss specific local and county needs of each of the eight counties. By holding smaller county meetings, the needs of projected assisted housing and the assessment of existing housing in the county can be directly addressed, according to Ralph Vaughn, IHCC, Housing Co-

ordinator. IHCC's draft Housing Opportunity Plan looks at the total regional need for low- and moderate-income housing. The Housing Opportunity Plan attempts to locate housing in areas that can absorb the growth and also expand opportunities for low- and moderate-income families, said Vaughn.

Citizens living in Marion County with interests in the current and projected housing needs of the county are urged to attend the meeting. For more information, contact IHCC, 849-4628.

## Do-it-Yourself Tips from Stanley

Most do-it-yourselfers would rather receive a well-made hand tool than most other gifts. They can always use a new tool—or an upgraded version of one they already own. Here are some gift buying suggestions from a professional; keep these in mind when shopping for gifts for holidays or anytime of year.

Because it will last a lifetime, a fine tool is a great gift for craftsman and novice alike. Consider giving your favorite woodworker either one or both of these fine tools from Stanley—Chisel Set No. 64. A contains 1/4", 1/2", 3/4" and 1" chisels, about \$25 and a 16 oz. nail hammer with fiberglass handle, No. 52-416, about \$10 suggested retail.

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Final thoughts:

## Negro musicians meet; develop yearly projections



DR. POLIN



MS. KING



MS. CLOUD



MS. COLE

By PAT STEWART

When Ms. Betty Jackson King, president of the National Association of Negro Musicians Inc., and Ms. Beatrice Squires, its executive secretary, came to town just recently, the two ladies sat down informally and discussed the future of this organization with Dr. Roscoe Polin. Dr. Polin, a prominent retired educator and musician, is the president emeritus of the national group.

Attention focused on reinstatement of delinquent branches, revising of the board of director's function, membership, fund-raising and more youth involvement.

It is hoped that by national convention time at Birmingham, Ala., in August a special type of program will be developed in an effort to encourage functioning of the committees.

Leading up to this aim, the trio which met in Indy, set deadlines for various committees, considered contacts for musicians or artists, talked about the constitution and revisions, the format for the souvenir journal, and the appointment of a convention coordinator. These ideas are expected to be on the agenda for the mid-winter board meeting in Jan. 11-13 in Birmingham.

In addition, more communication between regional officers, branch presidents and the national staff are contemplated. A more comprehensive program in relation to the newsletter, bulletins, brochures, patrons and life members is anticipated. Ms. Mamie Cole of Indianapolis is Central Regional fund-raiser and past regional public relations chairman.

A membership drive was launched on Nov. 1 throughout the country at which time professional musicians, ama-

teur musicians and other patrons of the arts were invited to become members. This drive is still on.

Dr. Polin, a voting board member for life, said the Association was organized in 1919 when the majority of black artists, except for singers, had no one to perform for. Their musical services were limited. Feeling the need, the organization was founded to educate black people in the appreciation of good music so the black artists would have someone to project their musical abilities to. Thus branches were organized for youths, juniors, seniors and campus participation.

Marian Anderson, retired operatic contralto, was the first musician to win a scholarship from the Association. The scholarship fund and loan fund are still available to musicians and are presented annually.

The loan is without interest for anyone desiring an education in music. They are available to those qualified without regard to race or creed, but rather in the interest of developing an understanding between people and an appreciation of the music of black people.

Ms. Cloud noted that such now famous musicians as George Shirley, Grace Bum-

brey, and Felicia Weathers are national Association life members. According to Ms. Cloud, it is hoped that more youth will be aided in the future. A youth camp is held yearly where musical perfection is encouraged among the young people.

Ms. King noted that more efforts will be made to raise money to support national goals. "We will still build on the same projections. We want to decide on one city in which to have a house or building dedicated to the impressive history of the Association and black musicians," Ms. King commented.

The charming hostess for the meeting of the "brain trusts" was Ms. Katie Johnson of 3937 Clarendon Rd. In the meeting in addition to Dr. Polin, Ms. King, Ms. Cloud and Ms. Cole were Nathan Trudell and Crystal Jackson.

While in the city, Ms. Cloud was the houseguest of Ms. Cole, a long-time friend.

For more information on the Association, contact Dr. Polin.

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# Social happenings plentiful during sizzling 1979

.....1979 has come and gone and as per usual you socialites on the social scene entertained or were entertained royally in the last year of the merry 70s. So impressed were we with your social happenings that we summed up some of those which absolutely highlighted Society in Indianapolis. Some of you achieved, were rewarded for your efforts, or were feted. Now on with it....

**JANUARY**  
Stouffer's Inn was the setting for a retirement party given by Bervin E. Caesar for his wife, Marie, upon her retirement from the Indiana State Employment Security Division climaxing 36 years of service.

The two surviving founding members of Pride of the West Chapter 45, Order of the Eastern Star, received a special tribute. They were Mrs. Leota Bell Snorden and Mrs. Willa H. Owsley.

Southern Cross Lodge "brothers" cited Albert Greer for 27 years of service.

The Adorable Dames made their debut on the social scene by entertaining their husbands and friends with a champagne sip.

Ella B. Turner, who celebrated her 93rd birthday, was elegantly feted at a party. She is a former teacher for IPS and dietitian at Flanner House.

Mrs. Juan C. Solomon was gracious hostess at her annual "New Year Circle of Friends" in the Van Camp Room of Stouffer's Inn.

The fabulous Flamingos entertained at a Champagne Ball for throngs of friends, neighbors and patrons.

**FEBRUARY**  
Merged were the northern and western regions of Iota Phi Lambda Sorority during a meeting in Indianapolis.

Mrs. Jean Young, wife of former ambassador Andrew Young, made a trip to Indianapolis in observance of International Year of the Child at the Children's Museum.

Deltas' national president, Mrs. Thelma T. Daley, travelled here to speak for the Indianapolis Alumnae Chapter, Delta Sigma Theta Sorority.

The Black Nurses Association of Indianapolis elected Josephus Byrd as its new president.

The Dukes Civic and Social Club Inc. hosted their Duchesses and friends at an annual Sweetheart Ball.

The 93rd birthday of Dr. R.T. Andrews of Mt. Zion Baptist Church was marked at a party.

TV personality Esther Rolle was in Indianapolis to speak for the Southern Christian Leadership Conference.

**MARCH**  
The delegation of the Women's Council of the Indianapolis Real Estate Brokers were on the move as they attended a meeting with realists in Phoenix, Ariz.

The AKAs were challenged to reactivate during their 71st national Founder's Day celebration in the Downtown Hilton.

Indianapolis Miss Judith Ann Edwards won the 10th annual "Miss Lane College" pageant.

**APRIL**  
Tennessee State University grads from Indianapolis hosted the Midwest Regional Conference.

Recognition was bestowed upon Mrs. Veanie D. Dawson for her unparalleled service in the religious community.

Rev. and Mrs. R.H. Peoples celebrated their golden wedding anniversary at special services in Second Christian Church.

Mr. and Mrs. Carlton J. Ladd celebrated their silver anniversary cruising aboard the T/SS Festiva.

Miss Deanna Murphy reigned as queen of the Top Ladies of Distinction Club's debutante ball.

The Recorder Women Sponsors, under the direction of

Mrs. Louise Terry Batties, produced its annual Easter Parade for tots, tweens and teens.

Iota Lambda Chapter of Alpha Phi Alpha Fraternity hosted its annual Black and Gold Ball in the Hyatt Regency.

The Flamingos, as usual, presented a fashion extravaganza to the delight of guests at their 16th annual Parade of Fashions.

**MAY**  
The National Sorority of Phi Delta Kappa royally hosted sorors from throughout the country at its Midwest Regional Conference.

"Alice Proctor Day" honored this lady for the many kind deeds she has done for so many people.

Bernice Fraction, well-known concert artist, was named "Woman of the Year" by the YWCA.

Mrs. Clarissa "Kris" Wilson was named the Progressive Mother's Club "Mother of the Year."

The House of Lords' annual dance will long be remembered by guests attending.

**JUNE**  
Mr. and Mrs. Sylvester Rowe celebrated their golden anniversary.

Friends for more than 50 years and once Adelpia Club members had a lot to talk about at a reunion.

The Deca-Links entertained guests at their 10th summer ball in the Knights of St. Peter Claver Center's grand ballroom.

Gamma Chapter, Gamma Phi Delta Sorority, presented a successful "Annual Artist of Tomorrow" program.

Chi Eta Phi Sorority's 34th annual boule was held here with Eta Chi Chapter as host.

The Penguins and guests had fun at the annual Black and White Ball.

This was "Kappa Country" when those "brothers" elegantly treated guests at their spectacular Black and White Ball.

**JULY**  
Mr. and Mrs. Alonzo Watford Sr. celebrated their 50th wedding anniversary.

Popular socialite and teacher Martha Mitchell was accepted as a field agent for the Ethnic Heritage Studies Clearing house.

Leah Chapter, Order of the Eastern Star, celebrated its 103rd anniversary.

The Madame C.J. Walker Club was organized as a local affiliate of the National Association of Negro Business and Professional Women.

LaVerne Newsome and Russell Brown were honored for meritorious music service by the Orchestra-Band Parents Club of Crispus Attucks High School.

**AUGUST**  
Alpha Sigma Chapter of Sigma Gamma Rho Sorority hosted the interim meeting of the sorority's board.

A bevy of lovely girls ran for "Miss Indianapolis Housing Authority" with pretty Miss Sharon Bell winning the title. Miss Willa M. Thomas, Recorder columnist, was invited to serve with the Baptist press of the Baptist World Alliance.

Mr. and Mrs. N.E. Vincent celebrated 50 years of marriage.

Mrs. Hannella Tandy, a clinical dietary supervisor in nutrition and dietetics, was the first Methodist Hospital employee to earn four awards in the personalized patient care awareness program.

Three women realists were honored by the National Association of Real Estate Brokers Inc. They were Nellie W. Grant, Delores P. Gordon and Edna Johnson.

Mr. and Mrs. James Cross marked their 61st wedding anniversary.

The first black supervisor in the history of the Indianapolis district of White Castle was named. She is Ms. Dorothe Dunn.

**SEPTEMBER**  
It was announced that the Kappa Alpha Psi Fraternity will host the 1986 diamond jubilee convention in this city. James Mosby is polemararch. Robert Williams is chairman.

Mrs. Mallie Cobb was "Senior Sparkler" for the United

Way campaign.  
Mrs. Sadie Strong celebrated her 103rd birthday.

Arlene Manson of Arlene's House of Music was named director of religious and gospel programming at Radio Station WGR-TV. Burnetta Sloss Tanner was added to the gospel staff.

Past matrons and patrons of Pride of the West Chapter, Order of the Eastern Star, had a stellar 59th anniversary.

Local sorors attended Gamma Phi Delta Sorority Inc.'s international boule in Nassau, New Providence, the Bahamas.

Mrs. Susan Dunkerson celebrated her 12th birthday.

The honor of being grand basileus of Omega Psi Phi Fraternity Inc. was bestowed upon Burnel E. Coulon of Indianapolis.

Ms. Shirley Herd, president of the Indianapolis Section of the National Council of Negro Women, lavishly entertained guests at memorable party.

**OCTOBER**  
Ms. Viola Easley, international tour leader, announced plans for a tour to the Holy Land.

Rev. and Mrs. Noonie E. Vincent marked their 50th wedding anniversary.

Me-De-Phar Guild entitled its fashion show "Family Affair." It featured members and their huddies and children.

**NOVEMBER**  
"Color Explosion" was the theme of the 1979 Ebony Fashion Fair, which proved to be as fabulous as ever.

Mr. and Mrs. Hera Herman Maxey marked their 50th anniversary.

The IGALS, International Girls Aid League, had a successful annual scholarship dance.

**DECEMBER**  
Lovie Westmoreland celebrated her 108th birthday.

An African Village Festival, "Kwanza '79 proved to be a most outstanding activity.

The Happy Hour Blind Club, sponsored by Mrs. H.L. (Grace) Burton, had its annual Christmas party at Pearl's Lounge.

....And a happy 1980 to you and yours and lots of fun and elegant activities on the social scene this year.

## Southside Happenings

A happy and prosperous New Year to all my readers!

Remember in 1980, no situation is hopeless so long as there is life and willingness to try. There is always hope. Only death cancels the opportunity for change and progress. Indiana Central University.

Indiana Central University library where Mrs. Flora Bell Wilson is librarian with Mrs. Sylvia Hendricks as assistant is joining The Indiana Historical

## 'Ladies' night with Mrs. Burton

Mrs. Kathryn Fisher Burton entertained a group of friends during the Christmas season at a dinner party given December 23 at La Scala's Restaurant, where a delicious cuisine was served. The menu consisted of an assortment of Italian entrees accompanied with fine wine. Those attending were: ladies Dorothy Hicks, Victoria Porter, Jacqueline Hanle, Martha Ann Bradley, Lillian Roeve, Doris Rasdall, Jeanne Porter, Thelma Taster, Jessie Thomas and Edythe Chenault.

Invited guests who were unable to attend were: Ladies Lattie Batties, Kay Mance, Sammie Simpson and Emily Meriwether.

Society in sponsoring an exhibit for Black History Month in February.

Focus will be on black achievements and other aspects of Negro history. Much of the heritage stems from the southside. The group is interested in such things as photographs, letters, diaries, church, school and organizational material.

If you have such you're willing to loan, contact the library or the two ladies mentioned. Call 788-3268. Also Thomas Rumeys, 232-1879 or Jeff Gunderson, 232-1879.

Manual High School offers complete Evening Division courses with a very comprehensive program. Classes start January 28, according to Robert Gollamore, director. He says there are 24 non-credit classes along with 62 classes in the credit division. Credits from other schools can be transferred. Call 787-8318.

Clean up, pick up and keep it up should be the motive of those of the Barrington Lounge and P & P Liquor Store area. There is enough pollution on this corner to fill a two ton pickup truck.

Women Aware Series registration is January 15 at ICU. All courses cover a six week period and are conducted on Tuesday mornings and afternoons. Call the university for information.

## Mrs. Anderson hosts dinner

Mrs. Elizabeth Anderson, 4130 N. Capitol Ave., hosted a three course formal Christmas Dinner held at the Immigrant Restaurant last Saturday.

Friends of Mrs. Anderson in attendance at the Holiday Dinner were: Mrs. Pearl Freeman; Mrs. Agnes Whitefield; Mrs. Juanita Sneed of Detroit, Mich. (the mother of Atty. Walter Steel); Mrs. Marie Davis; Mrs. Sarah Brown; Mrs. Barbara Mitchell; Mrs. Alice Primer; Mrs. Dollie Wade; Mrs. Ruth Young; and Mrs. Luella Smith. After enjoying the delicious dinner the ladies posed for pictures. The guests were then invited to the home of Mrs. Anderson, where they ended the memorable evening of holiday fellowship.

"A correct answer is like a kiss." Goethe

## ATTENTION PRESIDENTS OF SOCIAL CLUBS

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## The Griffins celebrate 10th wedding anniversary

The Bryce Canyon Room of the Hyatt Regency Hotel was the scene of a lavish wedding anniversary celebration in honor of James and Edwina Griffin on December 21st.

Mrs. Griffin was beautifully attired in green chiffon trimmed in sequins as she and her husband greeted guests. After the serving of a variety of delicious hor d'oeuvres, guests were served a delicious dinner of tossed salad with Italian dressing, baked ham, French green beans, corn, yams, rolls and butter. Dessert was French vanilla ice cream with creme de menthe sauce.

The vivacious couple received many good wishes and gifts from guests in attendance.

The list included Mr. and Mrs. Abram B. O'Neil, Mr. and Mrs. Chester Little, Mr. and Mrs. Thomas Cleveland, Mr. and Mrs. John Patterson, Mr. and Mrs. Russell Andrews, Mr. and Mrs. J.C. Crawford, Mrs. Thelma Kinney and Mr. Nathaniel Hicks.

Mr. Griffin is in the real estate business. Mrs. Griffin recently received her broker's license and formerly taught in the Indianapolis public schools. They are the parents of Dr. Adrian Griffin, a social worker in New York City, and recently discharged Captain Clarence Hudson of the United States Army. Captain and Mrs. Hudson are the parents of a son and daughter.



## Eastside News

CLEMA V. RODGERS

**ATTENTION:** The "Golden Leaf Club" will meet Saturday, January 5 in the home of Mrs. Amy Robinson, 1600 Barrington Ave. at 1:00 p.m. All members are requested to be present for this first meeting of the new year. Guests are welcome. Clema V. Rodgers, President.

It was erroneously published in last week's recorder that the "Woman's Council" would have their party on the 15 of January. The correct date is January 18 at 1:00 p.m. in the home of Mrs. Melissa Williams, 3168 E. Fall Creek Parkway. Members are asked to bring guests. Mrs. Sally Yates, President.

Free help with the tax forms at 12 Libraries: Brightwood, 2435 Sherman Drive: Mondays 6-8 p.m.; Thursdays 1-3 p.m. in 6-8 p.m.; Thursdays 1-3 p.m.; Broadway, 4186 Broadway: Tuesdays 5-8 p.m.; Fridays 10:30 a.m. - 12:30 p.m.; Emerson Library, 3642 Emerson Ave. Wednesdays 6-8 p.m.; Saturdays 10:30 a.m. - 12:30 p.m.; Flanner House, 2424 Northwestern Ave. Mondays 5:30 - 7:30 p.m.; Thursdays 10:30 a.m. - 12:30 p.m. Low income and elderly persons may visit one of the above mentioned libraries to get help from Internal Revenue Service volunteers in filling out their basic income tax forms. This free assistance begins the week of January 14 and continues through April 14.

Library News: Films for

## Hints on complexion care secrets for black women

Few Black models use soap on their faces, according to international cosmetics entrepreneur Flori Roberts, who employs some of the world's top Black models to show off her cosmetics.

Ms. Roberts has strong feelings on proper complexion care. She stresses the fact that makeup works best on the smoothest, softest, clearest skin possible.

"Every woman can have better looking skin if a model's daily regime of gentle cleansing and moisturizing was emulated," says Roberts. "The model's habit of frequent facials, and attention to the care of body skin as well, should be observed."

Ms. Roberts says she thinks more women would take the time to cleanse and moisturize their faces if they knew how to do it correctly. "That includes selecting a plan that's easy to stick with, and in choosing products that work together."

Roberts' prescription for basic skin care is to apply a gentle cleanser with upward motions. Always use a protective moisturizer, even if skin is oily. And to remember such important details as removing makeup at bedtime, using a soft touch while massaging face or throat, having a program of facials and body treatment.

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For a limited time, Flori Roberts is offering a basic Skin-Care-To-Go Kit, with all 4 skin care needs for \$5, at leading department stores throughout the country.

## Angels club

The Angles Club closed out the year with a delicious dinner party held December 15 at the Marriott Inn.

Various plans are underway for 1980. Next meeting will be with Lucille Smith, vice-president.

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JOYCE SUMMERS

## Winter Sundays a family experience at I.M.A.

Sundays are special family experiences during January at the Indianapolis Museum of Art, with concerts, films, and gallery talks centering around the Western Sculptures of George Carlson, a major exhibition of Japanese abstract painters and the reinstallation of the J.M.W. Turner Suite in Clowes Pavilion.  
Sunday, Jan. 13 and Sunday, Jan. 20 at 1:00 p.m., Joanne Kuebler, art historian at Heron School of Art, specializing in 20th century abstract art, will give a gallery talk on "Okada, Shinoda and Tsutaka: Three Pioneers of Abstract Painting in 20th Century Japan."  
Special films dealing with contemporary Japanese culture will be shown at 3:00 p.m. Sunday, January 13, "The Sadow Within" tells the story of an animosity between a man and his step-son which grows into an obsession with murder. The film Sunday, Jan. 20, "Torasan's Shattered Romance," depicts another aspect of emotional conflicts in contemporary Japanese society. Both films will be in DeBoest Lecture Hall, open to the public without charge.

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COMPLETE MENU OF TASTY DINNERS  
AND SANDWICHES

**ATTENTION SOCIALITES!**  
News for the social pages are printed FREE. Been on a vacation? What's your club doing (electing officers, planning an activity, been to a convention)? Have you entertained guests? You engaged? Just got married? Celebrated an anniversary? Know someone who is worthy of a feature story for contributions made socially, civically, educationally? Write and tell us about it. HONEST - WE WANT TO KNOW! Just drop us a line about what you are doing socially and mail it to us BEFORE MONDAY at 5 P.M. Our address is: The Indianapolis Recorder, 2501 N. Tacoma, Indianapolis, Ind. 46218. Got questions? Call the social editor at 924-5143. Help us serve you by letting us know what is happening. The social pages are a reflection of what you - our readers - are doing.

## EASIER WAYS WITH MICROWAVES

The highlight of a holiday dinner is usually an elegant dessert. With a microwave oven, it's not necessary to spend hours in the kitchen to come up with something fabulous. Here are some delicious and easy-to-prepare recipes from a Whirlpool microwave oven cookbook that can help put that "extra special" touch to any dinner.

**BRANDIED PLUM PUDDING BALLS**  
(shown)

- 1 cup all-purpose flour
- 1/2 teaspoon salt
- 1/2 teaspoon ground nutmeg
- 1/2 teaspoon ground cinnamon
- 1/2 teaspoon ground mace
- 1 1/2 cups fine dry bread crumbs
- 1/2 pound beef suet, ground
- 1/2 cup raisins
- 1/2 cup currants
- 1/2 cup finely chopped citron
- 1/2 cup finely chopped candied lemon peel
- 1/2 cup slivered almonds
- 3 eggs
- 1/2 cup molasses
- 1/2 cup grape juice
- 1/2 cup brandy
- Brandied Hard Sauce

In bowl, thoroughly stir together flour, salt, nutmeg, cinnamon, mace, and bread crumbs. In large bowl, combine suet, fruit, peels, and almonds. Add flour mixture and mix well. Beat eggs, molasses, and grape juice till blended. Add all at once to fruit mixture; stir till thoroughly combined. Shape batter into scant 1/2 cup balls. Tie balls in cheesecloth. Meanwhile, place 2 quarts water in 4-quart bowl. Cook at HIGH 20 minutes or till boiling. Drop pudding balls

**EASY EGGNOG PIE**

1 3- or 3 1/2-ounce package regular vanilla pudding mix

1 envelope unflavored gelatin

Dash ground nutmeg

3 cups canned eggnog

1/2 cup light rum

1/2 cup whipping cream, whipped

1 9-inch baked pastry shell

In 2-quart bowl, combine pudding mix, gelatin, and nutmeg. Stir in eggnog. Cook at HIGH for 8 minutes, stirring after every 2 minutes, or till bubbly. Stir in the rum. Chill till mixture mounds. Turn mixture into large mixer bowl. Beat on high speed of electric mixer for 2 minutes. Fold in whipped cream. Chill till mixture mounds again. Fill into pastry shell. Sprinkle lightly with nutmeg. Chill 4 to 6 hours. Makes one 9-inch pie.



# AKAs 50th anniversary fete worthy of its golden title



LADIES OF Alpha Kappa Alpha Sorority have plenty of reason to smile at their 50th anniversary dance.



TO BE COMMENDED for their fine job as AKA 50th Anniversary banquet committee are [from left] Sorors Clarrean Anthony, chairwoman; Mary Bacon, Tau Chapter; Maenell Newsome, Annett Lawson, Annette Braden,

co-chairwoman; Diane Pillow, mistress-of-ceremonies; Basileus Marilyn Strayhorn; Ersal H. Poston, guest speaker; Lula Neal, publicity chairwoman; Gloria Bond, Ruby Woodson, scholarship chairwoman.



RESPONSIBLE for the dance was this select committee consisting of [from left] Sorors Aliea Pleasants, Juanita Ewing, co-chairwoman; Dorothy Crenshaw, co-chairwoman; Yvonne Perkins, Charlene

Greene, co-chairwoman; Dorothy Davis, Nadine Bonds, Joanne Payne, Sherry Curry, chairwoman; Basileus Marilyn Strayhorn and Gloria Morton-Finney, decoration chairwoman.



A PLEASED Soror Ersal H. Poston [left], guest speaker, receives a corsage from Soror Diane Pillow, mistress-of-ceremonies.

Sorors of Alpha Mu Omega Chapter of Alpha Kappa Alpha Sorority, Inc., concluded their 1979 calendar of events with the celebration of their 50th anniversary.

The weekend of November 6-17 was proclaimed "Alpha Kappa Alpha Weekend" by Mayor William Hudnut.

On Friday November 16, festivities opened with a banquet held in the 500 Ballroom at

the Indianapolis Convention Center, accomodating more than 600 Sorors and guests.

Basileus elect Soror Diane Pillow presided over the banquet as mistress of ceremonies. Soror Mary Bacon of Tau Chapter sang the 'Lord's Prayer' and Soror Annette Braden, co-chairwoman for the 50th anniversary celebration, said the grace.

Chairwoman for Alpha Mu Omega Chapter of Alpha Kappa

Alpha's 50th Anniversary banquet, Soror Clarrean Anthony, welcomed sorors' and guest. Basileus Marilyn Strayhorn introduced Soror Peggy LeCompte, Central Regional director. Soror LeCompte commended Alpha Mu Omega Chapter on their 50 years of service.

Publicity chairwoman, Lula Neal, introduced the guest speaker, Soror Ersal H. Poston. Soror Poston was designated by President Carter to be vice-chair of the Merit Systems Protection Board and sworn in on January 2, 1979. Former United States Civil Service Commissioner Poston transferred to the new Board under provisions of Reorganization Plan No. 2 approved by Congress in 1978. Mrs. Poston had been commissioner since 1977. Previously, she served as a member and president of the New York Civil Service Commission.

Soror Poston's speech made special emphasis to the 'Year of the Child'. She impressed upon the audience the need to instill appropriate guidance in the rearing of children today.

Soror Poston was presented with a key to the city by Charles Williams, assistant to Mayor William Hudnut and son of Soror Dorothy Davis.

Music was provided by the melodious Mu Tones of Alpha Mu Omega Chapter under the directions of Soror Hazel Moore with accompaniment by Sorors Arwilda Burton and Soror Jennie Taylor.

Chairwoman Soror Ruby Woodson spoke with elation as she thanked everyone for their

contributions to the Scholarship Program. The beautifully designed scroll which hung outside the banquet room, displayed over 65 names of sorors who contributed \$100 or more to the Scholarship fund. This year proceeds from the scholarship fund were presented to the following Indianapolis students: Misses Valinda Jones, Nancy Jamison and Willie Hilliard.

Dignitaries attending the banquet were three past Central Regional directors, Sorors Annetta Lawson, Soror Maenell Newsome and Soror Gloria Bond. Other dignitaries honored at the banquet were two of the founders of Alpha Mu Omega Chapter, Soror Lorene Turner and Soror Frances Stout were given gifts for their many years of active service to Alpha Mu Omega Chapter.

Also receiving gifts were Soror Ersal Poston, guest speaker, Basileus Marilyn Strayhorn, Soror Annetta Lawson, Soror Maenell Newsome, Soror Gloria Bond, and Soror Peggy LeCompte. Soror Clarrean Anthony recieved a gift from her committee.

Banquet Committee includes: Soror Clarrean Anthony-chairwoman, Soror Annette Braden-co-chairwoman, Soror Doris Bryant, Soror Ruth Butler, Soror Gwen Dixon, Soror Bobby Hanley, Soror Anita Jones, Soror Alethea Lawrence, Soror Lula Neal-Publicity, Soror Yvonne Perkins, Soror Diane Pillow-Program, Soror Veronica Powell, Soror Gwen Reed, Soror Barbara Smith-Decorations, Soror Alice Vintner.

On Saturday, November 17, a formal dance was held in the 500 Ballroom of the Convention Center with music provided by Billy Wooten's Band.

A surprise visit from Senator Brich Bayh complimented the Alpha Mu Omega Chapter's 50th anniversary evening.

Dance Committee included: soror Sherry Curry, Chairwoman, Soror Dorothy Crenshaw, co-chairwoman, Soror Juanita Ewings, Soror Charlene Green, Soror Nadine Bonds, Soror Dorothy Davis, Soror Joanne Payne, Soror Yvonne Perkins, Soror Marilyn Yvonne Perkins, Soror Marilyn Strayhorn, Soror Gloria Morton-Finney, and Soror Martha Mitchell.

Remarks of welcome were given by Mrs. Martha Barnett and the response by Mrs. Julia Hopson. During the program, three beautiful selections were given by the Douglas James Singers. Mrs. Birdie Whiteside favored the group with one of her inspirational poems.

Highlight of the evening was the awarding of certificates by Mrs. Bernice K. Scott, Administrator, to the following employees for educational achievement: Mrs. Lillie White, for training as a dietetic assistant, J. Everett Light Career Center; and to Mrs. Martha Barnett.

"No man who knows aught, can be so stupid to deny that all men naturally were born free." John Milton

# Zeta-Sigma get together Xmas



The annual Zeta-sigma Christmas party was held December 16 at the Quality Inn.

Chairing the committee was Soror Jackie Warren and her committee members were Sorors Claudette Washington, Mary Dixon, Beryl Boral and Norma Darts. Sigma committee members were Bros. Karl

Frederikson and Larry Douglas. Special guests included Bro. and Mrs. Clarence Johnson of Chicago. He is Regional Director of Phi Beta Sigma Fraternity. Bro. Michael Lampton, Regional Treasurer from Louisville, Ky. was also in attendance.

Others present were sorors

from Indiana University and from Anderson. Sigmas from Ball State University also attended.

Pictured are some of the Zetas and sigmas present. Bro. Karl Frederiksen is President of Xi Sigma, Phi Beta Sigma Fraternity and Soror Jean Woodard is Basileus of Iota

Zeta chapter, Zeta Phi Beta Sorority, Inc.

The women again provided Christmas gifts to the city's mental patients through the Mental Health Gift Lift.

The ONLY black greek brother and sister fraternal organizations wish all a HAPPY NEW YEAR!



HAPPY BIRTHDAY WISHES were felt by Mrs. Clarine Jones as she prepared to cut her Birthday Cake surrounded by loving family and friends [from left]: Vergie Harris, Irene Phillips, Clifton Phillips and Juanita Douglas. The Birthday Party for Mrs. Jones was held at the San Antonio Inn last Saturday evening. It was given by her son and daughter-in-law Clifton and Irene

Phillips. Among the guests were: Maggie McDaniel, Lessie Jefferson, Willa Mae Hunt, Emma Lou Wilhite, Gilbert Douglas, Theresa Phillips, Jerry Bullock. Hostesses were: Tondalaya Johnson, Debra Johnson, Paula Price and Marbie Primon. Bartenders: Clifton Phillips and Andrea Brasher.

# Employees and volunteers feted at Scott home dinner



HELPING make Christmas a little more pleasant at Scott Manor Nursing Home were [from left] Mrs. Bernice K. Scott, administrator and persons receiving certi-

ficates Martha Barnett, Barbara Barlow and Roberta Jackson. [Recorded photo by Marcell J. Williams]

Volunteers and employees of Scott Manor Nursing Home closed the season with a Christmas dinner program.

The program was given to express appreciation to those persons who are involved in the care and welfare of patients.

The appreciation Christmas dinner, provided by Scott Manor, was held at Laughner's Cafeteria, 5206 W. 38th Street, where the tables were decorated in Christmas colors with beautiful centerpiece.

Rev. James C. Hazelwood gave the invocation after which everyone proceeded to enjoy a delicious meal. The estimated number in attendance was 50-60 people.

Festivities at this affair included group singing, musical renditions, a poem selection, personal testimonies, and gift exchanges. After dinner, secret persons revealed themselves and exchanged their gifts.

Remarks of welcome were given by Mrs. Martha Barnett and the response by Mrs. Julia Hopson. During the program, three beautiful selections were given by the Douglas James Singers. Mrs. Birdie Whiteside favored the group with one of her inspirational poems.

Highlight of the evening was the awarding of certificates by Mrs. Bernice K. Scott, Administrator, to the following employees for educational achievement: Mrs. Lillie White, for training as a dietetic assistant, J. Everett Light Career Center; and to Mrs. Martha Barnett.

and Mrs. Roberta Jackson for training in pharmacology for unlicensed personnel, Indiana Vocational Technical College. Also receiving a certificate posthumously was a very devoted volunteer, Mrs. Australia Springfield.

Mrs. Springfield was an inspiration to all the patients. Mrs. Barbara Barlow accepted the award for her deceased mother. Remarks were made by Dr. Leonard S. Scott, the

owner, who expressed his appreciation and gratitude for all of the services rendered.

Special thanks was given to all persons who participated in any capacity also to Mrs. Christine Scott and Ms. Barbara Scott for arrangements and decorations, also to Mr. and Mrs. Douglas James, Carmen Macklin and Barbara Scott, the singers. The benediction was given by Mr. William Rivers.

Happy Gardeners

The Happy Gardeners held their Christmas meeting in the home of Mrs. Wylean Sanders, on December 30. Devotions were led by Mrs. Jessie Johnson, followed by the singing of Christmas carols.

An impressive reading by Mrs. Johnnie Taylor, a Christmas skit by several members, impromptu disco dancing led by Mrs. Lillian Hooks, were the highlights of the evening.

An assortment of delicious holiday treats were served, and enjoyed. Mrs. Marie McKeller, playing Santa, passed out gifts to everyone, thus ending an enjoyable afternoon.

As previously stated, there will be no meetings in the months of January and February. The next meeting will be in March.

The club wishes Mrs. Nelle Bailey, who is in Methodist Hospital, a speedy recovery. Happy New Year.

Bessie Gordy is the reporter.

# NCNW news

The life members of the NCNW met at the St. Peter Claver Center and wrapped xmas gifts in preparation for delivery to the folks in Bell Terrace Nursing Home.

Club members creatively decorated each package. Gift items included bakery goods such as carrot cake and pineapple up-side-down cake. Clarice Bollen suggested the gift idea and volunteered to do the baking.

The Christmas boxes were placed under a beautifully decorated tree creating a setting for enjoyment. Anna Stout, vice-president, played Christmas carols and everyone participated in the caroling. Members also provided games and entertainment for the patients.

Anna Stout, Farley Johnson, Clarice Bollen, Hazel Moore and Irene Watson served ice cream and cake to 61 patients. The yuletide atmosphere lightened the faces of the people. The joyous occasion brought tears to one's eyes for certainly all of the patients enjoyed themselves, each showing the other what gifts he or she received. The joy and laughter in their faces will always remain in our memories for December is a month of excitement, anticipation, nostalgia, gift giving and memories.

Hazel S. Moore is the club reporter.

# Library News

The Broadway Branch Library, 4186 Broadway, will hold two programs for school age children, the first a film, "The Making of Star Wars" on January 16 at 4 p.m. and the second "Tales of Magic" on January 30, also at 4 p.m.

Skin care and glamour makeup techniques will be taught by Mary Lou Kleber at the Emerson Branch Library, 3642 North Emerson Avenue, on January 16 at 7 p.m. Advance registration is required. For information call the library at 546-7987.

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# Kwanza '79



AS PART of the ritual, Ayo Balla Ware lights candles. [Recorder photo by Jim Burres]



DR. Adedibiyi gives "spear pointers" to [from left] Dr. Adeniyi, Tony Hoskins and Robbie Wilson. [Recorder photo by Jim Burres]



KING Adediran I [Dr. John Morton-Finney] is attended by Darrell Hayes [left] and Sean Park. [Recorder photo by James Burres]

Members of the Omo-Obokun African Cultural Resource Center of Indianapolis, Inc. presented "Kwanza '79" to a capacity crowd in the auditorium of Francis W. Parker Elementary School Friday, December 28 at 7:30 p.m. where guests were both observers and participants in a traditional African village festival.

In keeping with the motto of the center: "Realities of Africa," the evening was transformed into the pleasurable activities of the African Yoruba culture at harvesting fruits of nation building.

"Kwanza '79" was prepared under the direction and supervision of Julius Adeniyi, project director, and John Hayes, project coordinator of the Omo-Obokun African Cultural Resource Center.

Kwanza, an American custom, was started in this country by Ron Karenga, founder and chairperson, now emeritus, of U.S. Cultural Organization in the 60's in order that the people of African ancestry could carry out some of the African traditions of nation building, meaningful practice of brotherhood and the genuine caring for each other that constitutes the foundation of progress for all people. The rituals of Kwanza are celebrated in Swahili, a well established international language.

The voices of the members of the audience rang "loud and clear" as they joined the cast in musical selections both old and new to them, such selections as "Lift Every Voice and Sing," "Mungu Ibariki Africa," and "The Star Spangled Banner." Freedom to participate along with the presenters was enjoyed by people of all ages, ethnic groups and various backgrounds. "Come join in the festivities!" was the constant plea of the Children of the Royal Family, for that is the mission of Kwanza.

While the rituals were done in Swahili, the explanation of each was given in English to provide the audience with information of importance to them. Balla Ware of Liberia gave the explanation of Pouring of Libations prior to the demonstration of same by Julius Adeniyi.

His Higness: King Adediran I (Dr. John Morton-Finney), Yu-

roba Paramount Chief, addressed the audience on "The Meanings of Traditional Rituals of the Different Religions in the Cultures of Africa." His procession was led by Dr. Aderemi Adedibiyi (Nigeria) as the king's bell ringer. In summarizing the information that he presented, the paramount chief charged the parents and teachers of children to continue the practice of the forefathers to require and insist upon the respect from the young people for the ancestors and elder members of the community. This is a part of their African heritage, not to be lost in the process of becoming a citizen of the 1980's world culture.

Ayo Park assisted by seven young women from the audience, gave the seven "Principles of Kwanza: UMOJA (Unity), KUJICHAGULIA (Self-Determination), UJIMA (Self-Help and Collective Work), UJAMA (Brotherhood), NIA (Purpose), KUUMBA (Creativity), IMANI (Faith). Later in the evening, Mrs. Park commented the Fashion Show of African Designs.

Along with the dancing and singing portions of the festival, there were other types of creative contributions in keeping with KUUMBA, the sixth principle. Original poetry was read by Otto Breeding and Sean Francique with musical background for each presented by the members of the popular Billy Wooten Combo.

"Kwanza is yours! Kwanza is mine! Kwanza is ours! let us enjoy it!" said Gloria A. Morton-Finney, school 54's principal, in the welcoming remarks.

"Kwanza is a time for rejoicing for the harvest of nation-building, these are the real fruits-fruits of labor-fruits, which have been planted and patiently cared for-and harvested. Yes, we must harvest the fruits of nation-building-so that WE may have a proud and beautiful race of people, and we do want that: a proud and beautiful race of people. LISTEN! Listen to the bearers of the fruits-Hear them proclaim the beauty and the benefits of an abundant crop. Hear them glorify the rewards from the fruits of nation-building," said the Kwanza narrator, Mrs. Martha C. Mitchell, curriculum

# Careless salons will suffer



MR. AUBREY

By MR. AUBREY

Through my extensive traveling and research I have found that the success of many salons is directly related to how professional they are. I think many of us are tired of operators whose main concern is how much he can rip a customer off.

These particular types of operators keep no records of your visit and hair care other than your name and phone number. Other than that, you are expected to show up every two weeks for a shampoo and a perm every six weeks. HOW RIDICULOUS!

This is merely a pitiful attempt of hair maintenance. I often find that the results of such maintenance is that the customer winds up with thinning, falling, brittle, over processed hair. The unsatisfied customer is now ready to make a salon change (shop hopping).

There is frantic concern about the damage to her hair. Now price becomes no object or she figures "I can do it myself at home and get the same results." (She's right). Because of the experience from the first salon she doesn't want the same thing to happen to her this time.

Chances are it will because very few of the salons in Indianapolis (black owned) are very professional. She'll call for information before scheduling an appointment. If she gets any information at all, it will be very limited and her appointment is booked along with several other customers usually after work. She'll want to see examples of the operator's work. If the operator is not doing a locally famous model when she arrives, she'll get tattered magazines to look in for a style. While she waits for hours to get in the chair, she will be versed on the latest gossip or caught up on the soap operas.

This period is never boring because almost every few minutes there is one of the operator's friends or buddies stopping her work to offer a gamut of things from clothes to matinee tickets. Since the operator hasn't been to a major hair show in the last few years or since beauty school you get an outdated hairstyle, packed

## Joy Crafters

The Joy Crafters met with Mrs. Amelia Scott to conclude their '79 regular meetings. Members exchanged gifts from secret pals.

The Joy Crafters wish a happy and prosperous new year to their friends. The club members enjoyed and appreciated the support and fellowship provided them throughout the years.

Plans for 1980 will be announced during upcoming regular meetings. Any former members (1982-79), please call at 635-0302 or 924-1684. The club is planning to compile club history and hold membership celebrations.

Guests during the last meeting were: Mrs. Betty Aldham, Luberta Clark and Ruth Bates. Dinner was served. Refreshments and entertainment were provided.

The club apologizes for the Recorder's error several weeks ago in misprinting Pokeno instead of Pokeno. The club members did play Pokeno.

"Time slips away; so cherish each friend along life's way." Next meeting will be held at the home of Mildred Wallace, president.

coordinator, Department of Public Instruction for the State of Indiana.

The audience heard both of these comments and responded to the shared joys of Kwanza '79, an American Festival in the final beats of the talking drum were heard, the audience enjoyed the festival feast, the ultimate in African gourmet dishes.

Happy Kwanza! Next year! We will see you at Kwanza '80, if not before! These were the final notes to the sixth Kwanza given by the Children of the Royal Family.

with grease and force combed into place.

The customer is limited in hair product knowledge and so is the operator. Consequently, neither is informed of new techniques and products that are currently available. Most "good" operators are making between \$100 and \$300 a day and don't feel they need to do any better. So why try? They're making so called "good money," wearing gold chains, expensive clothes and driving luxury cars.

Well I'm here to tell you that this rip off won't last long because the national chain salons are going to eat these unprofessional shops alive. They are already monitoring their service techniques and pricing structure. This way they open up their new salons getting top dollar from the black consumer that the unprofessional shop couldn't get.

These salons are larger - brighter - newer - cleaner - freindlier and above all more professional. The only black shops that are going to survive are the ones willing to get off their greasy stools and change old habits and cooperate with each other's salons instead of competing.

When the "Sunset" bill goes into effect here it will start a big change in the industry. The chain salon people already know this. That's why they are getting into Indianapolis early. When black operators wake up it will be too late. Only a handful will survive; the ones that are concerned, ambitious, enthusiastic about their work and keep up with national trends and policies.

If your salon or operator isn't keeping up or isn't professional enough then maybe you're partly to blame. If you're not demanding the quality service you are entitled to, your silence is keeping your salon just the way it is. It won't change if you and others like you don't complain.

## Senior residents saluted

Mount Zion Geriatric Center, located at 3549 Boulevard Place, has had a very busy and exciting holiday season.

Residents were busy early in the fall making decorations for the Christmas season and they were especially proud of the "craft tree" adorning the lobby. Christmas wreaths all over the center were made by the residents.

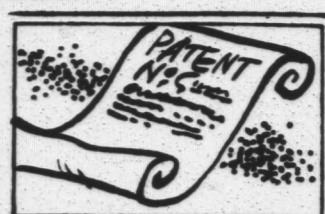
Many groups came in and gave music programs; in fact, the community opened its heart to these residents.

Groups included Shiloh Baptist, Joy Bells, Gladys Greene Singers, Penick Chapel, XYZ Senior Citizens, Beatrice Brown Memorial Singers, Mount Carmel Baptist, St. Paul's, Mount Paran Junior Women, Expressions of Joy, Zion Tabernacle, Joy Delegation, Pop Teens, Mount Paran's Pastor Choir, Mount Zion's Men Chorus and Grace Apostolic Church.

Groups giving parties included Fidelis Club, Gladys Greene, Salvation Army, Searchers Class of Mount Zion, Mount Zion Missionary Society and Mount Zion Agape Society and Zion Tabernacle.

Other groups helping with gifts were Brownsburg Christian Church, Fellowship in Christ WOMAC, Geri-Aids, Caravan Campaneer Camping Club and the Regents Club.

Many individuals gave presents to the Adopt-A-Patient Plan. Anyone interested in adopting a patient for gift giving at birthdays, Valentine, Easter, and Christmas should contact Patia Colver, activity director.



The first patent for an ice cream freezer was obtained in 1848.



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**100% Pure, Any Size Pkg. Ground Beef** Lb. \$1.58

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P.T.U. ..... Sun. 6 p.m.  
Wednesday ..... 7 p.m.  
PRAYER MEETING-BIBLE CLASS  
REV. ARTHUR JOHNSON  
Pastor

**MT. VERNON COMMUNITY BAPTIST CHURCH**  
709 N. BELMONT AVENUE  
REV. MOZEL SANDERS  
Pastor  
Sunday School ..... 9:30 a.m.  
Morning Worship ..... 10:00 a.m.  
And ..... 11:15 a.m.  
Worship ..... 7:30 p.m.  
"The Church With The Open Door"

**GRACE ST. JAMES BAPTIST CHURCH**  
435 ST. PAVE STREET  
REV. K.E. RUFF, Pastor  
**ORDER OF SERVICES**  
Sunday School ..... 9:30 a.m.  
Morning Worship ..... 10:45 a.m.  
Board Meeting ..... 5:30 p.m.  
Wednesday Night  
Prayer Service-Bible Study  
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"WE CARE"  
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Pastor

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Morning Worship 11:00 a.m.  
BTU ..... 6:00 p.m.  
Prayer Meeting and Bible Study  
Wednesday 7:30 p.m.  
COMMUNION EVERY THIRD SUNDAY  
Rev. J.D. Adaway, Pastor

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Adult Bible Study ..... 7:00 p.m.  
Youth Instruction ..... 11:00 a.m.  
Dr. Philip A. Campbell  
Pastor

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SUNDAY, JANUARY 6, 1980  
Rev. Chas. Crenshaw  
Pastor

At 7:30 P.M.  
THE SAME GROUP  
Will Be At

**MT. CALVARY FREEWILL BAPTIST CHURCH**  
2743 N. Sherman Drive

Public Is Welcome  
Rev. Robert Emory  
Pastor

THE CHOIRS AND CHORUSES  
Of The  
**SEVEN STAR BAPTIST CHURCH**  
3003 N. Central Ave.  
Will Render A  
MUSICAL PROGRAM  
SUNDAY, JAN. 6, 1980  
At 3:30 P.M.  
Sponsored By:  
The Pastor's Aid  
Everyone Is Welcome  
Sis. Eliza Bell  
Is President  
Rev. B.T. Washington  
Pastor

Go To  
Church  
Sunday

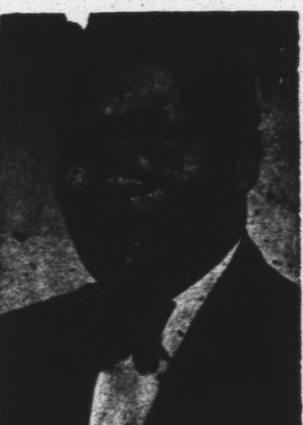
**Kingsley Terrace Church of Christ**  
2031 E. 30TH ST. INDIANAPOLIS, IND.

**LISTEN TO "The Love Crusade"**  
on WNTS-AM 1500  
Sundays at 6:30pm

**RADIO PROGRAM**  
SUN. 7:30-8:00 A.M.  
WBRI AM-1500  
Wednesday

**MINISTERS: G.P. HOLT**  
**JESSE JOHNSON**

# Rev. Calloway to continue work at New Life started by Rev. C. Green



REV. WILLIAM E. CALLOWAY



MRS. DOROTHY CALLOWAY



REV. CASEY GREEN



MRS. GLADYS GREEN

In late October, 1973, Rev. Casey Green was inspired by God to organize a church, namely The New Life Missionary Baptist Church at 2644 North Harding Street, for the purpose of helping wayward men, women, boys, and girls to get a new start in life.

A great deal of credit goes to Rev. C. V. Jetter, pastor of the Shiloh Missionary Baptist Church and his congregation, who have been loyal and moral supporters of Rev. Green and the church since its beginning. It was under the leadership of Rev. Jetter that Rev. Green started his Ministry.

Rev. Green loved all of his members; the most of them he had the privilege of baptizing. He loved people so well that he devoted his ministry to trying to get them saved.

He spent a vast amount of time in training the young people for service in the church, so that when the older members went off the scene they would be prepared to carry on the work.

Rev. Green constantly preached to his people that prayer changes things. He believed in inviting you to the altar and kneeling in prayer with you. In doing so, through sincere prayer, God Blessed one of the deacons of the church, who was lame, to walk again, and another gentleman who was on

the kidney machine to get better. He no longer has to be on the machine.

Rev. Green was very liberal with the pulpit that God has placed him in and, with the broad heart he possessed, many local ministers were able to exercise their gift to preach.

Rev. Green was also blessed with a loyal and faithful wife, Mrs. Gladys Green, who worked untiringly by his side to promote the program he had set up for the church.

All of the spare time Rev. Green could use from his regular work as a cement mason was spent in remodeling and beautifying the church structure.

On May 28, 1979, God called Rev. Green from labor to a just reward, but he left his footprints in the sands of Time, because under the temporary leadership of Rev. William E. Calloway the church is still moving forward.

On December 15, 1979, the church called Rev. Calloway as their new pastor and with God as their leader they hope to move on to greater heights.

Installation of Rev. William E. Calloway will be held Sunday, January 6 at the 3:30 hour with Rev. Claude S. Evans pastor of Abyssinian Baptist Church and congregation as guest.

The public is cordially invited to attend.

# Friends Day at Community 2nd Cumberland



REV. FELIX BARNES

The Community Second Cumberland Presbyterian Church, 2056 East 32nd Street, will observe their annual "Friends Day" service on Sunday, January 6 at 3:30 p.m. Rev. Felix L. Barnes, host pastor will deliver the message. His subject will be: "Another Year, Another Chance".

The Senior Choir, sponsor of the program extends an invitation to all their friends, ex-members and well-wishers to come and fellowship with them. Come and bring a friend.

Sister Lola B. Laws is the choir president.

**In Memoriam**  
GARRETT: In loving memory of our son and brother: W. RAY GARRETT who passed away January 4, 1978. Another year has come and gone, Sweet memories of you linger on. The empty chair, the empty space, And things that time will not erase. Sadly missed by: Father: Leslie Garrett Brothers: Owen and Ollie Garrett and other Relatives

**Card of Thanks**  
MRS. ANNA COLE  
COLE-In loving memory of MRS. ANNA COLE who passed away January 2, 1977. Never another like her Never a smile so sweet Never a voice so tender Never love so complete Never a heart so steadfast Never a heart so true Dearest Mother how I miss you. Sadly missed by: Mr. and Mrs. Richard Martin Son and Daughter-In-Law

**Card of Thanks**  
OSCAR WILLIAMS  
WILLIAMS-In loving memory of our husband and brother: OSCAR WILLIAMS who passed January 3, 1978. His smiling way and pleasant face, Are a pleasure to recall; He had a kindly word for each, And died beloved by all. Someday, we hope to meet him. Someday, we know not when, To clasp his hand, In the better land, Never to part again. Sadly missed by: Wife- Amanda Williams Sister- Hattie Hatter Brothers- Thomas Moss, Glen Moss Sister-in-law: Ida Moss

**Card of Thanks**  
MRS. HELEN CAMPBELL  
CAMPBELL-In loving memory of my dear mother MRS. HELEN CAMPBELL who passed away January 1, 1978. What is a home without a mother? All things this world may send, But when I lost my darling mother, I lost my dearest friend. Sadly missed by: Son-Bobby Campbell and Family

**Card of Thanks**  
ADAMS-In loving memory of our loved one: MR. GALE W. ADAMS who passed away January 2, 1978. Gone is the face we loved so dear, Silent is the voice we loved to hear; Too far away for sight or speech But not too far for thought to reach. Sadly missed by: Mother, Father Sisters and Brothers

**Card of Thanks**  
ODOM-In loving memory of my daughter: ISABELL ODOM who passed away December 26, 1969. In my heart your memory lingers Always tender fond and true. There is not a day dear daughter, That I don't think of you. Sadly missed by: Mother- Christeen Moore

**Card of Thanks**  
PEMBERTON-The family of EUGENE "BUBBA" PEMBERTON wishes to extend their most sincere thanks for all the kind thoughts, good deeds, phone calls, and prayers that was extended during the sudden death of our brother and uncle who passed December 11, 1979. Many thanks to Rev. Herbert Easley and the members of Sunrise Baptist Church. A sincere thanks to the neighbors for the beautiful flowers and other kind deeds. A special thanks is extended to Jacobs Brothers Funeral Home for their ability to lessen the pain during a painful time. Many thanks to all. God be with you. Sister-Mrs. Geneva Garnett And other Family Members.

**Card of Thanks**  
PHOENIX "SKIPPER" BRANHAM III  
Branham-The family of PHOENIX "SKIPPER" BRANHAM III who passed away December 19, 1979, wishes to thank the kind neighbors, friends, and relatives for expressions of sympathy, lovely floral offerings and other courtesies extended during our sorrow. We also wish to thank Rev. Otis Gibson for his comforting message, and Andrea Gibson soloist; and to Stuart Mortuary Inc. for tactful and understanding services. The Family

**Card of Thanks**  
Happy birthday to Bradford Thomas, my nephew; Jewell Ransom, Ernestine Cheatham, Samuel E. Garvin, Beverly L. Smith, Delle Howard, Lee Emma Rice, Evie Middleton and Georgia Washington.

**Card of Thanks**  
A pulmonary respiratory demonstration class will be January 8, 6 p.m., at First Baptist Church, North Indianapolis. Two volunteers from each interested church is requested. Brotherhood Club of Bethel A.M.E. Church meets January 5, 5 p.m. in the building.

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# Church Events

A searing thought from Grace Apostolic Church's Bulletin is our New Year's highlight. 1980-A YEAR OF PROMISE

We can enter the new year with confidence, for God has given us precious promises more dependable than the rising of the sun. Here are 12 that are grouped around 6 basic needs in our lives.

**JANUARY**-God's presence "God is with thee wherever thou goest." (Josh. 1:9).

**FEBRUARY**-God's protection-"I am thy shield" (Gen. 15:1).

**MARCH**-God's power-"I will strengthen thee" (Isa. 41:10).

**APRIL**-God's provision-"I will help thee" (Isa. 41:10).

**MAY**-God's leading-"The meek will He guide in justice" (Ps. 25:9).

**JUNE**-God's wise purposes "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jer. 29:11).

**JULY**-God's presence-"I will never leave thee, nor forsake thee" (Heb. 13:5).

**AUGUST**-God's protection. "no man is able to pluck (you) out of My Father's hand" (John 10:29).

**SEPTEMBER**-God's power "I can do all things through Christ, who strengthen me (Phil 4:13).

**OCTOBER**-God's provision "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil 4:19).

**NOVEMBER**-God's leading "And when He putteth forth His own sheep, He goeth before them" (John 10:4).

**DECEMBER**-God's wise purpose-"All things work together for good to them that love God" (Rom. 8:28).

1980 Youth Triennium of United Presbyterian Church will be on Indiana University's Bloomington campus. Registration fee is \$110 per person and interested parties are encouraged to contact the Presbyterian office here.

If you're confined to your home due to illness and belong to Barnes United Methodist Church, contact the minister. He's more than willing to serve communion in your home. A thousand thanks to everyone who donated used Christmas cards for our special campaign. They were used to spread cheer for many persons otherwise forgotten. There was a total of some 10,000 of them. And I'm especially grateful to Deacon Joe Black of First Baptist Church who helped deliver them. Now, hang on to those 1979 cards.

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**REVIVAL SERVICES**  
GUEST SPEAKER:  
**EVANGELIST MILDRED BOYD**  
SPEAKING NIGHTLY  
7:45 P.M.  
JAN. 1 THRU  
JAN. 11, 1980  
NEW DAY  
PENTECOSTAL  
CHURCH OF THE  
APOSTOLIC FAITH  
1058 N. Miley Ave  
EVANG. MILDRED BOYD

SALVATION FOR THE SOUL • COME ONE  
PRAY FOR THE SICK! • COME ALL  
PUBLIC INVITED • BISHOP J.W. JONES, PASTOR

**SENIOR CITIZEN DENTURES**  
• SAVE \$45.00/set - UPPER & LOWER Dentures  
• ONLY \$125 per denture for SENIORS ONLY  
• ONE DAY SERVICE AVAILABLE  
• CUSTOM QUALITY MATERIAL ONLY  
**RELINES — ONLY \$50.00 - NO MORE GOOEY POWDER**  
**REPAIRS — SAME DAY - WHENEVER POSSIBLE**  
**INDIANA DENTURE CLINIC**  
3628 N. SHERMAN DR., INDIANAPOLIS  
**545-6011**

**TELL THE SICK....**  
**BRING THE SICK!!**  
JANUARY 2-5 • 7:30 P.M. NIGHTLY  
**FAITH CHURCH OF GOD IN CHRIST**  
Delaware at 16th St.-Indianapolis, Ind.  
632-7083 926-8883  
"THE POWER STATION" • PASTOR HALL

**"WELCOME HOME"**  
**BISHOP JOE PRICE**  
SUNDAY SCHOOL - 9:30 A.M.  
MORNING WORSHIP - 11 A.M.  
HEALING AND DELIVERANCE SERVICE  
EVERY SUNDAY NIGHT  
8:00 P.M.  
ALSO  
MUSICAL FELLOWSHIP  
HOUR WITH  
MANY CITY TALENTS  
Bishop Joe Price  
• Hear Bishop Joe Price •  
EVERY SUNDAY NIGHT - 6-8 P.M.  
• WGR 107 FM •  
"SHOWERS OF BLESSINGS RADIO BROADCAST"  
PRAYER LINE 745-6401  
SPECIAL RECORDED SERVICE 10-11 P.M.  
**ST. JUDE DELIVERANCE CENTER**  
42nd & College FORMERLY UPTOWN THEATER

**38TH ANNUAL CANDLELIGHTING AND CONSECRATION SERVICE**  
Featuring  
Former Original  
**Gospel Pearls**  
And  
MANY MORE LOCAL GROUPS  
Plus  
• Robert Gazaway  
And The  
• Gospel Larks  
OF CINCINNATI, OHIO  
Traveling Notes  
And  
• Gospel Chanteers  
OF LOUISVILLE, KY.  
Sat. Jan. 5, 1980 - 7:30 P.M.  
Same Groups Appearing  
Sun. Jan. 6, 1980 - 3:00 P.M.  
**LOVING BAPTIST CHURCH**  
802 Roache Street  
REV. JOHN E. GIRTON JR.  
PASTOR  
PUBLIC INVITED



# SPORTS

**A  
HARD  
LOOK...**

...with BEN DULIN, sports editor



## O.J.'s producing debut hints prosperous new era

Other than the traditional bowl games, there were a few events which marked an end to a decade of sports in the seventies. One in particular, was the producing debut of now retired football great O.J. Simpson.

Simpson's producing and acting in the television movie, "Goldie and the Boxer" proved that some of our black athletes are spending time pursuing and studying fields outside of sports. The concept is a compelling question in the black community...How are these high paid athletes preparing for the time when they won't be in the glamour and economic light?

O.J. has already answered that question well! While the plot of the movie placed human interest on less than desirable conduct in professional sports, the overall idea must be attributed as basically the brain-children of Simpson's and his Grenthal James production firm.

A highlight in the moving plot of the story was O.J.'s Joe in the movie) child companion and boxing manager, Melissa Michaelson.

She deserves her props too. Her acting came off very much polished. In fact, if there's a child parallel on stage today to youngster Gary Coleman, Melissa has to be the equal if not more.

So while Simpson has called it a day and a decade and better in closing out an illustrious college and professional gridiron career, he'll certainly be heard from at the box offices in the future. I say this, solely judging from the results of "Goldie and the Boxer."

To clear up a few excuse-me swings that were taken in last week's column:

Acknowledging the return home for the holidays of former Shortridge High School trackstar and basketball player Ken Randle, a reference was inaccurately made about Shortridge being the last Indianapolis team to make it to the finals of the prestigious State High School basketball championships.

While Shortridge was the last city school to make it to the final game (but not win), lest we shall never forget those Washington Continentals, led by their sensational frontliners George McGinnis and Steve Downing. That team completed an unbeaten season—winning the state crown to close out the '60s in 1969.

And with the internal wars which persisted through most of the '70s between the two major and rival sanctioning boxing organizations, it was hard at times to keep in mind the difference—World Boxing Association—World Boxing Council.

Adding in a delightful way to the confusion in identity of the two versions, was the conquering of both light-heavyweight titles at different times by Marvin Johnson.

So to set the record straight—Johnson won the WBC crown in December 1978 from Mate Parlov. He lost that title in April of last year to Matthew Franklin. Then Johnson won the World Boxing Association title past November 30 in his upset knockout of Argentinian Victor Galindez in Louisiana's SuperDome.

Johnson has vowed to ultimately capture the undisputed light-heavyweight title of the world—meaning recognition as the WBA, WBC, and any other initialed champ he might be labled!

## Bowling News...

by Willa Murrell and Macella Folson

The holiday season has been in full swing! And so have our leagues!

The more recent scores are from play in last Monday night's Ladies Cassie at Raceway Lanes. Leading the way for the women was Florence Moore with 629. She was followed by Karen Clemmons, 605. Ann Acree 541, Minnie Germany 537, Laura Jones 531 and Cliffie Jones 505.

At Miracle Lanes in the Mondays Ladies League, Pearl Hudson fired the best series, 545. Next was Levora Williams' 512, and Joyce McCullough 507.

Tuesday in the Scott's Plastic League at Eaglebowl, Martha Smith finished with 518, and Joan Terry tossed 511.

Tuesday night at Village Bowl in the NBA Mixed League, Ann Lyles had 588, Phyllis Currin 575, Nancy Fry 563, Frances Leveille 541, Roberta Dillon 553, Odessa Pyles 538, Jackie Edmonds 531, Betty Edmonds 528, Jamie Simms 520, Minnie Carter 519, Nancy Bluit 513 and Carrie Horton 508. For the guys, Eddie Hannon rolled a 639 series.

Thursday night at Raceway in the Pro Bowling Ball League, Jerri Scott led the way for the ladies with 579, followed by Florence Moore's 575, Florence Herrington 564, Rosie Murray 543, Veda McKenzie 537, Shirley Dabney and Odessa Pyles 530, Louie Ferrell 529, Cliffie Jones 526, Mildred Martin and Emma Berry 517, Carolyn Gibson 516, Minnie Bledsoe 511, Debbie Anderson 505, and Martha Benson 500. For the guys Jim Burton 653, Mose Mimms 621, Ernest Franklin 609 and Richard Suggs 605.

At Raceway in the Geo's Valet League, the high for the women was Daria Radcliff, 644. She was followed by Norma Grayson 571, Nancy Fry 557, Ann Lyles 551, Odessa Pyles and Marty Folson 550, Veda McKenzie 544, Ann Gardner 532, Martha Benson 531, Marlene Stephens 512, Lois Williams, Liz Glover and Ann Egan 507, Juanita Talley 505, and Dorothy Buckner 502. For the men, Jerry Baker 643, Earl

## March of Dimes; WNAP to 'snow' host softball

You never get too old to like playing in the snow. And anyone can play slow-pitched softball. Put these facts together, and you have the March of Dimes-WNAP "Sno-Ball Softball Tournament".

Of course, it's a crazy idea, but it's a great way to beat the winter doldrums and help the March of Dimes beat birth defects.

The tournament is scheduled for January 26-27 at Riverside and other parks to be announced.

If it does not show, the tournament will be held the weekend of February 2-3.

To participate, pick an entry form at any Athletic Department store or Parks Dept. Community Center.

You must be registered to play and there are a limited number of slots open. Entry deadline is January 14. The entry fee for the single elimination tournament is \$65.00. The final four teams will receive beautiful trophies.

The March of Dimes hope for every pregnancy is a healthy baby, and they strive to reach this goal through medical service, education and research. For any additional information, call the March of Dimes office at 924-9640.

## Winter Special Olympics, Jan. 17-18

The Indiana Special Olympics. Competition is scheduled to start January 17 and conclude the afternoon of January 18.

The site of the games has been awarded to the Pines Ski Area in Valparaiso. This marks the third consecutive year the pines will have hosted the state-wide event.

Two hundred mentally handicapped youngsters and adults will converge onto the ski area from all parts of the state.

The games have been developed into six official sports. The activities include Nordic and Alpine Skiing, speed skating, tobogganing, tubing and the run and slide event.

The special athletes will be placed into blocks of instruction. After their basic lessons, all athletes will then be grouped by ability. This way, individuals will be competing against other individuals of like ability.

Indiana Special Olympics provides opportunities of organized sports and recreation to the mentally handicapped. Created in 1968, the program provides services to more than 14,000 mentally handicapped individuals.

ence Suggs 518, Martha Smith 514, Jerri Scott 512, Lila Fields 512, Ruth Bryant and Bernice White 507.

Friday night in the Geo's Auto Valet League, the high was Minnie Bledsoe's 605, her first 600 series. Next was Ann Egan 592, Barbara Overton 570, Frances Street 565, Norma Grayson 555, Tina Spaulding 549, Martha Benson 547, Millie Dennis 537, Daria Radcliff 532, Marty Folson 529, Veda McKenzie 528, Odessa Pyles 518, Florence Moore 514, Ann Lyles 505, Levora Williams and Marcella Hughes 503, Marlene Stephens and Vivian Wallace 502. For the guys, Tom Miller blasted the pins with a 698. He was followed by Steve Bledsoe 670, and Willie

TURN TO PAGE 15

# A passing decade for blacks in sports-- It's going...going...going...gone!

When the 1970's arrived, hardly anyone imagined that 10 years would produce the radical changes in sports that athletes, and we as fan have feverishly watched. Many of the accomplishment we remember well, and some we would just as soon as forget before we remember.

The decade produced an evolution to some extent in the growing prosperity amongst black athletes, particularly in the major arenas of basketball, football, and baseball. The cry in recent years could be heard loud. Blacks are dominating major sports. How and will their springboards to fame taper? That is a question that may remain to be answered by the end of the 1980s, perhaps.

In the remaining space is a capsule of black athletes, personalities and sporting events during the '70s which shaped the future of athletics and their interwoven politics into what the games have come down to today.

Considered one of the most important feats in the sporting world during the seventies was the downfall of the amazing homerun record of the legendary Babe Ruth—eclipsed by Hank Aaron in the spring of 1976. The 23-year baseball veteran went on to shatter Ruth's 715 mark—finishing with 755 round-trippers.

There were sordid occurrences in the sporting world that took the lives of our heroes. Among them, the tragic plane

crash involving members of the Evansville basketball team in 1977; the plane crash involving colorful baseball player Roberto Clemente in the early '70s, and one of the more dreadful happenings in 1972 for all of a sporting world.

Called by many the "worst day in sports," eight Arab guerillas, members of a Black September terrorist group, invaded the Israeli dormitory in the Olympics Village in Munich September 5, 1972. Killed were two members of the Israeli squad. Less than 24 hours later, following tense negotiations, five of the terrorists and nine hostages were also killed.

While Muhammad Ali had to be considered one of the choices for athlete of the decade, ultimately becoming the first man to win the heavyweight title three times, a black from far away heritage became the hero of a nation emerging in popularity for soccer. Called the "Johnny Appleseed" to American soccer, Pele, provided unusual skills in the sport and came to love America, as America loved his grace on a soccer field. His retirement a few years ago, was a stunning assessment of how valuable one athlete can be to a particular sport and audience.

While blacks were non-existent in the sports of gymnastics, America roared to respectability in the sport with the grace and precision of stars

like Indiana State's Kurt Thomas and Kansas' Bart Connor.

Aforementioned, basketball, football and baseball produced new names and new horizons for old names. Names like Kareem Abdul Jabbar, Julius (Dr. J.) Erving, George McGinnis and George Gervin, held to regine America's only originating modern and major sport. Add to those names former Indiana State sensation Larry Bird, who signed for his rookie season one of the highest contracts in sports history.

In boxing, Indianapolis Marvin Johnson rose to national prominence, but only a few years after amateurs Leon Spinks, Sugar Ray Leonard, Howard Davis, and Indianapolis amateur coach Thomas Johnson had made their mark at the Montreal Olympics in 1976. Spinks and Leonard went on to claim titles as pros, and bronze medalist John Tate found a championship in the heavy division via his decision last year over South African Gerrie Coetzee. The bout was said to have been the first sporting event in the history of South Africa witnessed by an integrated audience.

On the baseball diamond, tragedy went along with bravery and accomplishments as New York Yankee catcher Thurman Munson was killed during a plane crash last summer while practicing landing techniques. Tragedy also struck upstate in 1978, when high paid California Angels outfielder Lyman Bostock was shot and killed in Gary by a gunman apparently distraught over the marriage separation with his wife.

On the bright side of the diamond, there were the Reggie Jacksons and Willie Mays, proving that regardless of race and color, their performances can bring overnight adoration from black and white fans. Mays would receive reprimands, but support in the end, for the episode late in 1979 which forced an announcement he would dissociate from the game that made him world famous to accept a public relations job with a gambling casino in New Jersey.

While O.J. Simpson, Walter Payton, and Doug Williams held the banner high for blacks

in pro football, there were collegiate youngsters waiting in the shadows to take their place—if not stand alongside. For example, Ohio State's Archie Griffin capturing an unprecedented two Heisman Trophies, Billy Sims and Charles White battling two years straight for the coveted iron, and Tony Dorsett managing to get his share of recognition as well.

And in the college ranks, who could forget the evolving practice of the '70s which made the "hardship" case seem common place? Among those who help make the practice a yearly axiom; Spencer Haywood, George McGinnis, Earvin (Magic) Johnson, and the man-child fixtures of Moses Malone and Darryl Dawkins, the latter two never experiencing college life.

On the tennis scene, Arthur Ashe remained the most visible and productive black to ever compete on the men's circuit—capturing the famed Wimbledon title in 1974. Ashe has encountered his share of ups and downs of late, suffering a heart attack last summer, and just recently coming off triple bypass heart surgery. He has hopes of returning to action by summer, but has remained instrumental in encouraging upcoming blacks toward stardom. The brighter prospects of the young blacks on the professional circuit appear in names like Yannick Noah, Rene Blount, and Dianne Morrison for the women.

As Lee Eder emerged during the '70s as one of the hottest and wealthiest blacks on the pro golf tour, Calvin Peete

## Woodson recuperating

Indiana University senior guard Mike Woodson was recuperating in Methodist Hospital during the holidays, following surgery last week for a ruptured disc in his back.

The second leading scorer in the school's history could return to the hoosiers' lineup by late season, but the possibility remains he may be out the remainder of this season—returning to the team next year.

According to NCAA regulations, a player may request another season of eligibility under certain occurring circumstances, provided the player has not participated in more than 20 percent of a team's scheduled games. Woodson averaged 20 points in Indiana's first six games, hitting 49 percent from the field and 84.6 percent from the foul line.

The team's leading scorer and co-captain and all-Big Ten Conference selection a year ago, Woodson was reported in fair condition following the operation.

Team officials would not comment on his condition or any specifics about Woodson's back ailment and subsequent surgery, but sources close to the former standout at Broad Ripple High School, said Woodson "would be out for at least four months."

While appearing in frequent

TURN TO PAGE 15



NEW YORK—John E. Hellmann, left, president and chief executive officer of Somerset Importers, Ltd., greets Andrew Young, former U.S. Ambassador to the United Nations, as Arthur Ashe, 1975 Wimbledon winner, looks on at the 5th Annual United Negro College Fund/Arthur Ashe Tennis Benefits, held at Madison Square Garden's Felt Forum on Dec. 9th. All proceeds from the Tournament go to the United Negro College Fund, a non-profit organization that helps support 41 private, historically black colleges and universities across the nation.



Handball, which originated in Ireland, has been played for over 1,000 years.

TURN TO PAGE 15

TURN TO PAGE 15

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| '73 Olds Custom<br>Cruiser Wag. Gold, tan vinyl int., loaded.<br>\$575   | '73 Impala Wagon<br>Gold, tan vinyl, 9 pass. AT, power, A/C, 38,000 one-owner miles. Like new!<br>\$1475 | '77 Chev. Caravan<br>Gold and white, AT, Power, A/C, Stereo tape, 19 thousand, one owner, miles.<br>\$3575          |
| '71 Ambassador<br>Bro. 4-dr. Dk. green. 38,000 one-owner miles. AT, power. Very clean!<br>\$875                | '74 Buick Century<br>Cpe. Maroon, AT, power, A/C. Ready to go!<br>\$1275                                 | '77 Cutlass Sup.<br>2-d. Red, Black bucket seat vinyl int., AT, Power, A/C, 12,000 one owner miles.<br>\$3775       |
| '77 T-Bird<br>Tu-tone tan and bronze. AT, power, A/C, tilt, cruise, stereo. Nice!<br>\$2875                    | '79 Mustang<br>Black, white int. 4-cyl. 4 spd. Very low miles. Like new!<br>\$3875                       | '78 Chev. 1/2 P-U<br>"Big 10", Blue and white, 6 AT, P. Str., 12,000 one owner miles, some body damage.<br>\$2975   |
| '77 Pacer Wagon<br>Yellow, tan int., AT, power, 6 cyl. Nice and ready.<br>\$1775                               | '72 Malibu Wagon<br>Yellow finish, AT, Power, ready to roll!<br>\$675                                    | '73 Olds Custom<br>Cruiser, Gold, Tan int., AT, Power, A/C, road ready.<br>\$575                                    |
| '78 Monte Carlo<br>Dk. Carmine, AT, power, A/C, 12,000 one-owner miles. Like new!<br>\$4075                    | '70 Pontiac Wgn.<br>Brown, AT, Power, road ready!<br>\$175   | '73 Ford LTD.<br>Wagon, Grey, AT, Power, A/C, road ready!<br>\$675  |
| '75 Corvette<br>Orange, blk. leather, AT, power, A/C, tilt, AM-FM. 34,000 one-owner miles. Like new!<br>\$7675 | '77 Ranchero GT<br>Dk. Green, AT, Power, A/C, Stereo, like new!<br>\$3975                                | '78 Omega 4-Dr.<br>Silver, Red int., AT, Power, A/C, 12,000 one owner miles, like new.<br>\$3175                    |
| '78 GMC 1/2-Ton<br>Sierra Grande, AT, power, A/C, low miles. Like new!<br>\$4650                               | '71 Chev. Impala<br>4-Dr., Gold finish, AT, Power, A/C, very nice.<br>\$675                              | '77 Cutlass Sup.<br>4-Dr., Gold finish, AT, Power, A/C, very clean!<br>\$3375                                       |
| '78 MUSTANG<br>Tu-tone tan and chestnut, 6 AT, power, A/C, sun roof, stereo. Low miles, very clean!<br>\$4075  | '76 Arrow 200 GT<br>Yellow finish, AT, clean and very cute!<br>\$2975                                    | '75 Chev. Pick Up<br>1/2 Ton, Silver and Red, 6 cyl., standard trans., Scottsdale, low miles, very clean!<br>\$2275 |

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# Editorials and Opinions

"Power concedes nothing without a demand — it never did and it never will. Find out just what people will submit to, and you've found out the exact amount of injustice and wrong which will

be imposed upon them. This will continue until they resist, either with words or blows or both. The limits of tyrants are prescribed by the endurance of those whom they oppress."

— Frederick Douglass

## Business In Black

By CHARLES E. BELLE

### Poor pay for oil imports

It is estimated that the U.S. 1979 oil bill will be \$61 billion, about as much as all 25 million Black Americans earned in 1976. "The energy crisis is real and will get worse," Margaret Bush Wilson, current Chairman of the NAACP testified before the members of the Atomic Industrial Forum, Inc. (AIF) in San Francisco at its 1979 conference held at the St. Francis Hotel last month.

Making a major clarification of the controversial energy statement that was adopted in January, 1978, by the NAACP, about any national energy policy that would restrict vigorous economic growth and thus reduce job opportunities for minorities, Mrs. Wilson provided a cogent comment.

"The central thrust of the NAACP's policy statement was and is that the National Government must be made to lead in ensuring that the country develops abundant, affordable energy supplies that will promote vigorous economic growth," according to Mrs. Wilson. Furthermore, she claims the NAACP "stands firmly behind that statement."

Still it seems an almost silly position, unless one understands it is imperative that there be an integration of internal fuel resources to build a stronger and more stable U.S. energy resources. Coal and nuclear need to share 50-50 in providing energy for the future according to an AIF official.

No doubt, based on the country's abundant natural resource of coal and uranium from which Nuclear U-235 is produced. However, open for current debate on the surface at least, is the percentage of Nuclear vs. petroleum.

Putting left-wing political playmates aside for the

moment and making a hard dollar determination, doing more nuclear makes sense if it was not for the long construction delays of nuclear reactor plants.

Roger Sherman, chairman of the Board, Ebasco Services, Incorporated and Chairman, AIF, just loves to repeat the success story of the Japanese in getting nuclear reactor power plants on line in record time. It will take too many years for the U.S. to catch up with its foreign competition in nuclear reactor construction time under present prolonged bureaucratic restrictions.

Reminding about U.S. energy self-sufficiency is superfluous without refining our outmoded governmental licensing limitations. Japan just happens to cut two to four years off our construction time in past comparisons. Which by the way is currently in line with the every other year big price hike by OPEC.

The current status of the U.S. commercial reactors indicate 72 with operating licenses and 91 with construction permits. Putting it bluntly, there are more than 125 percent on order being held up than working to reduce oil imports gas price hikes and loss of U.S. jobs.

Its poor people, many blacks in the end who must pay for the expensive petroleum imported into the country. Common sense says nuclear use needs to be safe, even safer perhaps than in the past, but it is still needed to stem the tide of ever increasing cost of oil flowing from foreign soil.

If America spent \$61 billion on Black Americans in 1979 there would be no race relation problems next year.

IT'S UP TO YOU...

YOU HAVE A BIG JOB AHEAD BUT I KNOW YOU CAN DO IT!



To Be Equal

Executive Director  
National Urban League

BY VERNON E. JORDAN JR.

### Tale of two decades

The 1970s are over and the 1980s have begun. I suspect the new decade will be as different from its predecessor as the 1970s were from the 1960s.

The sixties ended with the nation enmeshed in a war in Vietnam, and exhibiting moral exhaustion derived from a decade of rapid social change. The domestic and international problems it tried to resolve proved more difficult than it imagined, and so the nation opted out of the struggle.

In doing so, it left those problems to hang over its head for ten long years, while economic and social changes during the decade worsened them.

The primary unresolved domestic issue was race. Racial disadvantage was attacked head-on in the sixties, with some phenomenal results. The system of legal segregation was dismantled, while blacks made great breakthroughs in almost all phases of life. But the engine of change stalled just when it should have powered an even greater thrust ahead.

The seventies were marked by a selfish privatism that placed personal concerns first and the common good a poor second. That mood was fed by resentment at minority gains, a sluggish economy that left a smaller pie to be divided, and runaway inflation that eroded purchasing power.

So the net result was that the nation's racial problems persisted and even deteriorated. Some blacks continued to progress in the seventies. Those with the requisite educational credentials streamed into jobs formerly closed to minorities. The black college population rose sharply.

Small wonder then that the seventies gave rise to the myth of black progress — the widespread belief that black gains were steady, even in the absence of sustained national commitment to removing the last vestiges of discrimination. But the truth about the seventies is that it was a decade of black losses.

Black income, over 60 percent of white income in 1969, fell to only 57 percent by the end of the decade. Black unemployment rose to two-and-a-half times the white rate by the decade's end. And more blacks were poor at the end of the seventies than at the beginning of the decade. The black middle class, painted by "experts" as growing, actually declined from 12 to 9 percent of all black families.

Where the sixties showed dramatic leaps in jobs, income, and other indicators of progress, the seventies showed a few gains buried in an overall picture of continued hardship.

What about the 1980s? With the country sliding into recession, with inflation unchecked, and with a continued national mood of selfishness, will they be more of the same?

My guess is that the pendulum will swing once more and that the coming decade will be characterized by a new thrust of social change.

Part of my optimism derives from the fact that serious problems cannot be allowed to linger indefinitely. We are rapidly reaching the point where the pent-up frustrations of racial and economic inequity will erupt into positive change. A second reason is that without changes that make better use of the full human

potential of all people, national productivity and the economy will decline. Thus it is in the national interest that social change be nurtured in the coming decade.

Those changes may also get impetus from external events — intolerably high unemployment and inflation, another OPEC shock treatment, or a foreign crisis that spurs more intensive development of greater equity in America.

Finally, the eighties will be a decade of enormous changes in the way Americans work and live, and that always results in social changes. There will be an acceleration of the trend to a service economy, increasing the demand for educated workers and services that enhance human resources.

That kind of change must focus new attention on neglected minorities and urban centers. The 1980s can be a better decade, but minorities must take the lead in fighting for change.

Just as the gains of the sixties were won by progressive alliances led by the civil rights movement, so too must the 1980s be a period of revived alliances for change.

### It seems to me

## A challenge for the New Year

By LUTHER C. NICKS

They had just come in and were mending and washing their nets. They had "toiled (fished) all night, and had taken nothing." They were tired and disappointed, for fishing to them was their livelihood. They were fishermen by profession, the second and third generation. They knew the coming and the going of the tide. They knew where the schools of the fish were. Seldom if ever had they failed to catch something. But accepting their fate, they were finished for awhile. Perhaps another time, and another place.

And so, they received from the master teacher a new commandment, "launch out" he said, "into the deep." Simon answering said unto him, "Master, we have toiled all the night and have taken nothing, nevertheless, at thy word I will let down the net."

We face now a new year with all its promises and disappointments. I think the 1980s are going to bring to us more challenges and surprises than any of us can imagine. And yet

we are not to be apprehensive nor afraid. As Harry Emerson Fosdick so aptly put it, "It is a great time to be alive." Unlike the toiling, it is also a time for those of us who would broaden their horizons, add more depth to their store-house of knowledge, make life more interesting and productive, "to also launch out into the deep."

Now there is nothing wrong with those who would choose to stay in shallow water. For one thing, it's safe. One does not have to worry about encountering too many dangers, nor upsetting the status quo.

But deep calleth unto deep. It seems to me that we who would launch out, will find that we are preparing for ourselves opportunities and challenges that were not open to us until now. We must by necessity become more confident, more self-reliant.

We may not always know what the next event or hour shall bring, but we would learn to be sustained by a faith that will not shrink.

We shall find that it is in the deep water where our skills are sharpened and new techniques are found. More desire to accomplish more things is even before us. The mind becomes more productive, better informed. One will find more worlds to conquer, more people with whom to become acquainted and know. That the world is "one world," and those of us with purpose are not too far a field in our ideas and ideals. That much of what we accomplish or gain depends upon our own personal desires and commitments.

That men are men, and with a few exceptions their religions do for them what our religion does for us — establish a moral code, give us something to live by in the time of trouble, and point out a way of salvation. "Launch out into the deep," where the shakers and movers of this world are found; where men have some say in controlling their own destiny, and there is always a "shower of blessings" for he who would follow his command.

## Khomeini and the PLO

By KENNETH JACOBSON

Because the crisis of the hostages in Teheran has provoked unprecedented anger and anxiety among the American people, indeed because it has personalized foreign policy in a way that it has not been personalized in a long time, the event will undoubtedly represent a significant milestone in American attitudes toward the world.

Some commentators are al-

ready predicting that this affair will be remembered as the close of the post-Vietnam era in American history. Self-guilt and self-doubt, products of the Vietnam trauma, will undergo serious reexamination according to these commentators. The crisis certainly has much to teach us on a variety of subjects; one of the more important is the subject of the Palestine Liberation Organization and what America's

attitude to the PLO ought to be. Several conclusions seem appropriate:

1) Terrorism is not merely a threat to the peoples of the Middle East; it is clearly a threat to us all. Many have been stating this proposition for years, but the force of the realities of the crisis drives home this point as never before. This means that the U.S. must never equivocate in the fight against terror and in particular against the chief purveyors of terror in the world these last ten years — the Palestine Liberation Organization must be isolated and excluded from all forums which might give them respectability.

2) The PLO is the model and the instructor for Khomeinist-style terror. What the Iranian terrorists have done was to carry to its logical extension what the PLO has been doing for years with world approbation or reticence. Taking innocent hostages? The PLO has taken hundreds of hostages since 1967. Invading embassies and assassinating or threatening diplomats? The PLO set the precedent for Khomeini time and again, including the murder of American representatives in Lebanon and the Sudan, and the seizure last summer of the Egyptian Embassy in Ankara.

PLO lessons in terror to the Khomeini forces were even more direct than precedent. Many of those in power today in Iran trained under the PLO and from the first days of power employed PLO tactics, e.g., the taking over of the Israeli legation in Teheran and the turning it over to the PLO. The lessons have been well-learned.

3) Terror as a means is intimately connected with the goal of destroying American interests. An illusion exists in some quarters that Middle East terror tactics are concerned with specific grievances related to the Palestinians or the Shah. In truth, as developing events in Teheran have demonstrated, these tactics only begin with specific grievances but then invariably move on to the true goal of subverting American interests.

The strange combination of Islam and Marxism in Iran, Libya, and among the PLO, focus on America as the enemy. We should have no illusions as to the ultimate goal of these terrorist movements and to the threats they pose to us as well as to our friends.

4) Khomeini and the PLO share the goal of destroying Israel; to give these people power is to whet their appetites, increasing their lust for destruction not dampening it. There are those who contend that as Yasir Arafat needs his own state and once having that state, he will moderate his anti-Israel policies. Here too the Khomeini regime is instructive. Not only has the Ayatollah not become more moderate, but now that he has the power, he has the ability to cause great damage. The lesson should be clear: There are limits to the damage the PLO can cause today because it has no power; to give it a state would not serve to quiet the PLO, but would multiply its damage-making potential many many times.

5) The PLO and Khomeini share a desire to use oil as a political weapon against the U.S. While the Saudi Arabians in practice keep oil issues distinct from political issues, it is the PLO and Iran which look to turn the oil weapon against the United States. This overriding interest in harming the U.S. for ideological reasons, even to the detriment of their own peoples, is a characteristic which is most alarming. It further points to Western need to isolate these forces.

## Reader writes Carter about treatment accorded postman

Editor's note:

Below is a copy of a letter sent to President Jimmy Carter by a reader of The Recorder after learning that federal charges against a white police officer accused of verbally and physically attacking a black U.S. mail carrier had been dismissed by U.S. Attorney Virginia Dill McCarthy.

President Jimmy Carter

The White House  
Washington, D.C.

Dear Sir:

Has the cowardly and degenerate KLU KLUX KLAN again become so powerful in Indiana since the Carter administration moved into Washington that black mail carriers are no longer able to perform their assigned duties and deliver the U.S. Mails in safety? How come the U.S. attorney's office at Indianapolis has refused to press charges against a drunken white Indianapolis police officer who assaulted Negro U.S. Mail carrier George Wickware, giving as a valid reason that he didn't want "NIGGERS" delivering his mail. Who is responsible for the appointment of such a renegade misrepresentative of justice who refuses to see or prosecute any violation of law as long as the violator is white and the victim of such lawless actions is black?

How much longer do Senator Bayh and President Carter intend to continue to condone

such gross unlawful actions of racial bias in a most hypocritical manner while publicly expressing so much concern about violations of human rights and law in other parts of the world far across the seas? Why hasn't this same U.S. attorney been able to find the person or persons responsible for setting afire some 5 or 10 school busses November 20 at the Wayne Corporation plant here in Richmond, Indiana? Has someone in the cowardly K.K.K. who doesn't want school busing for purpose of racial integration found out that they are immune from prosecution in all crimes where racial bias seems to be involved whether it be in the delivery of the U.S. Mails or integration of our public schools? Has Tobacco Road come to Washington from Georgia in a most subtle manner and has now reared its ugly head in the office of the U.S. attorney's office in Indianapolis in a most devious but nauseating manner. It would seem that as far as the U.S. attorney's office in Indianapolis is concerned law and order are a farce if blacks are the victims of lawlessness.

Respectfully yours,  
H.A. Bledsoe  
Richmond, Ind.

P.S. Even a dog is not allowed to interfere with or attack a U.S. Mail carrier. Why is this U.S. attorney allowed to ignore this lawbreaker?

## Things You Should Know

James COVEY...

...THE AFRICAN SEAMAN FROM MENDI

VILLAGE, BRITISH WEST AFRICA, THROUGH

WHOM THE STORY OF THE SLAVE MUTINY ON

THE SPANISH SHIP AMISTAD REACHED THE AMERICAN

PRESS; IN 1839, THE SLAVES WERE CAPTURED AND TRIED

IN NEW HAVEN, —THE DEFENDING ATT'Y WAS 73 YEARS

OLD & ALMOST BLIND, JOHN QUINCY ADAMS; FORMERLY 6th

PRESIDENT OF THE U.S. /LATER, IN JAN., 1842, ADAMS

PRESENTED ALMOST 200 ANTI-SLAVERY PETITIONS AT A

SINGLE SESSION OF CONGRESS!



### Check out with people

By SHIRLEY IRVING  
THIGPEN

Have you ever heard about the organization Up With People? If you have not, or even if you have, this article will make you more aware of a dynamic organization that deserves your immediate attention.

Since 1968, Up With People has been a pace-setter in building understanding and broadening communication with people of different nationalities, cultures, and ages around the world. It is known world wide through its international musical productions and innovative educational program.

Up With People means bright, exciting music to the millions who experience their performances. Featured in an average two-hour performance is a sequence of international folk songs and pageantry, a medley of hit tunes, and a musical step back into the past 50 years, and also original compositions whose lyrics are "the reflections of a sane world." As one reviewer put it, "It all adds up the highest caliber of family entertainment today!"

During the organization's first ten years, over 4,500 young men and women from 30 different countries have participated in the program, visiting a total of 42 countries. They have performed at the White House, and were the first multi-national youth group to visit the People's Republic of China since 1949.

Spirited choreography, colorful costumes, and audience involvement add to the impact of Up With People stage, live, and in action!

Each of Up With People's five traveling shows brings together a cast of 80-100 young people of different backgrounds, nationalities, and cultures, and puts them through a one-year experience they will never forget learning to work, travel, and live together, visiting approximately 100 cities and towns throughout the U.S. and the world. While on the road, the students in the group have an opportunity to live with host families in each

community and make life-time friendships.

In addition to education through personal interaction, each student may also work for certain college credits through the University of Arizona, or in the form of independent study with other colleges and universities throughout the country.

The elements of the year long Organization stretch the student to their limits. Each individual is encouraged to evaluate the experience and apply it to his/her own skills and goals in life. Acceptance is based not so much on one's musical ability as on maturity and motivation to make the most of an intensive year's experience.

In addition to the public shows, each cast gives performances in schools, hospitals, inner-city areas, prisons, elderly people's homes, reformatories, parks, Indian reservations, and many other locations.

This multi-faceted program has taken casts for performances in such settings as the 1972 Olympic Games, Munich, Germany; Super Bowl X, Miami, Florida; The Indianapolis 500; and Carnegie Hall and the Lincoln Center in New York City. In 1978, visits to 500 cities and 14 countries in North America, Europe, South and Central America kept the cast on their toes. Except for a mid-year break, the students are continually on tour most of their year in the program.

Fascinated? You should be! If you would like more information about this dynamic institution, including how to arrange for an Up With People appearance in your community, or if you would like information on how a young person may apply to participate in one of the educational, performing groups, and most of all, how you can play a part in helping the organization, write to: J. Blanton Belk, President, Up With People, 3103 North Campbell Avenue, Tucson, Arizona, 85719.

"Behind an able man there are always other able men."  
Chinese Proverb





NATHAN LEFTENANT, member of Casablanca recording artists Cameo, co-hosted the "Frankie Crocker show" with the Emotions on New York City's radio station WBLS. Later that same evening, Cameo and the Emotions gave NYC an explosive

concert at the Beacon Theater. The affair was held during the recent holidays. Seen from the left are: the Emotions' Jeanette Hutchinson; Cameo's Nathan Leftenant; Emotions' Wanda Hutchinson and Pam Hutchinson.

## 'Jazz Alive'

Radio station WIAN 90.1 FM on your dial and a member of National Public Radio (NPR) spotlighted an unprecedented all night, all-star jazz party live via satellite from three leading jazz clubs in Washington, D.C., Chicago, and San Francisco on New Year's Eve. The all night party which began at 9:30 p.m. (EST), featured such jazz greats as the Zoot Sims/Al Cohn sextet, Eddie "Clearhead" Vinson with the Ray Bryant trio, the Art Blakey all-stars with Freddie Hubbard, an Indy native. Also Cedar Walton, Airtio and many more top artists until 5:00 a.m. (EST).

According to Tim Owens, producer of "Jazz Alive!" "We have not only expanded our revival of a decades-old radio tradition of live New Year's Eve entertainment, but thanks to the satellite we are stepping into the future, providing live performances in high quality stereo."



KELLEE PATTERSON, tantalizing nationally-known recording singer and former "Miss Indiana," also a native of Gary, Ind., who is currently a resident of Los Angeles, Calif., is shown here helping Santa Claus (Maurice Willis). Recently she was honored by the Los Angeles Goodwill Industries for her work with them. Also she was official starter for the Watts Jr., Olympics in 1979.

## 'Timbuktu'

The popular Broadway stage production, "Timbuktu" starring Eartha Kitt will, after all, appear on the original dates as planned at Clowes Hall on the Butler University campus. Starting January 15 through January 20. The national producers wanted to remain on the West Coast for the winter before touring the Midwest. However, they were unable to fill certain dates needed to stay on the coast. Therefore, a decision was made to keep the January dates at Clowes. Performances are as follows: Evenings at 8 o'clock Jan. 15, 16, 17, 18 and 19. Matinees at 2 p.m. Jan. 16 and 19 and at 1:30 p.m. January 20.

## Melba elected

NEW YORK

Epic Records' recording artist Melba Moore was unanimously elected to the Board of Directors of the New York's Astoria Motion Picture and Television Center Foundation recently. The organization is dedicated to accelerating production in motion picture and television in NYC.

Ms. Moore will work closely with other members of the foundation to assist New York in reclaiming its significant role as a center for media production. Melba commented that: "I'm very honored to be associated with such a distinguished group of achievers. I hope that in the coming decade the Astoria Foundation will realize all of its dreams."

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## Believe Me..

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I Tell You

WILL WENACK SR.  
Entertainment Editor

### RECORD HISTORY

The late Homer Capehart, the former U.S. Senator from Indiana, not only distinguished himself for 25 years in the House before his demise, but prior to his Senate career he had introduced the juke-box to American culture. He established an entirely new market for records during the depression, first as president of the Capehart Corporation and later with Wurlitzer; the discs made by Teddy Wilson, Billie Holiday and Others for the American Record Company would not have been produced except for the juke-box trade.. Believe Me!

The Brothers Johnson have a new album being released, and Sly Stone is back with the release of two new albums, "Back On The Right Track" and "Ten Years Too Soon."... Singer Mary Wells will try her luck again, this time with the Chi-Sound label on "If You Can't Give Her Love (Give Her Up)," and Nancy Wilson is in the recording studio with a 51 piece live pop orchestra...The next time you hear a new Chic recording, it won't be disco. They are going back to ballads, rock and R&B.

Rumor has it that Parlia-

### Hit Singles

1. "Do You Love What You Feel," Rufus & Chaka (MCA)
2. "Rock With You," Michael Jackson (Epic)
3. "I Wanna Be Your Lover," Prince (Warner Bros.)
4. "Forever Mine," O'Jays (Philly Inter.)
5. "Move Your Boogie Body," Bar-Kays (Mercury)
6. "Peanut Butter," Lenny White (Elektra)
7. "Crusin'," Smokey Robinson (Tamela)
8. "I Call Your Name," Switch (Gordy)
9. "Ladies Night," Kool & The Gang (De-Lite)
10. "Second Time Around," Shalamar (Solar)

### Ella honored

The CBS Television Network presented "The Kennedy Center Honors: A Celebration of the Performing Arts," on last Saturday, December 29 (8 p.m. to 10 p.m.) at which time the John F. Kennedy Center for the Performing Arts in Washington, D.C., paid tribute to honorees for life time achievement in the performing arts.

Ella Fitzgerald was saluted along with Tennessee Williams, Martha Graham, Henry Fonda, and Aaron Copland. An array of top stars were on hand to entertain at this second annual entertainment gala which included the Count Basie band, Joe Williams and Peggy Lee just to mention a few. Incidentally, Ms. Fitzgerald was the only black honored.

### Cash For Trash



More than \$100 million has been paid out for used aluminum by Reynolds Aluminum Recycling Company. A leader in recycling, Reynolds has 900 collection points across the country paying 23 cents a pound for aluminum cans and clean household aluminum. For more information, call toll free 800-228-2525. In Nebraska, call collect (402) 572-7888.

### DID YOU KNOW?

That market research surveys have shown that customers choosing a restaurant often rank "cleanliness" as more important than either "atmosphere" or the quality of food and service?



That disposable foam cups are one sign of a clean restaurant? As the Foam Cup and Container Division of the Society of the Plastics Industry (a member of Keep America Beautiful), points out, foam cups are only used once. Customers get a clean cup every time.

That foam containers help maintain food and drink at their proper temperature better than other disposable products?

ment/funkadelic is falling apart...It can be told that Eartha Kitt and Melba Moore didn't get along too well while working together when "Timbuktu," was featured on Broadway. As you know, Ms. Moore is no longer with the cast. However, they did get along because Melba made a effort, which is not her bag...The age of 30 doesn't bother Natalie Cole, but she is concerned about black people not listening to jazz, blues and gospel where their roots are, rather than disco and its short life.

Debbie Allen has the lead role of Anita in the Broadway revival of "West Side Story."... Veteran comedian Pigmeat Markham hasn't hung it up yet. He's still doing his thing on the East Coast...An original musical based on the life of black poetess, Phillis Wheatley, is now out he boards in NYC.

The Black Filmmakers Hall of Fame is expanding itself by establishing an annual film competition as a necessary extension to the annual Oscar Micheaux Award ceremony... Sammy Davis' all new show at Hurrah! Tahoe includes Linda Hopkins, the same performer who portrayed Bessie in the "Bessie Smith" musical.

LOCAL SCENE: Clowes Hall will have quite a run of Broadway stage musicals in the next few months. "Annie," which closes Saturday, January 12 will be followed the next week, beginning Tuesday, January 15 by "Timbuktu." Then it will have "Eubie." A show based on the works of Eubie Blake, famed Ragtime pianist and composer and his late partner, Noble Sissie, a native of Indy starting February 12.

Rev. James Robinson, popular director of the U.S. Army Finance and Accounting choir for 20 years retired recently both, as musical director and also as a government employee. He plans to devote much of his time to the Second Baptist Church in Shelbyville, Ind., of which he is the pastor.

His future plans call for spearheading an experimental project for the youth. "It's a type of head-start program for the children with an emphasis on religion. We want to prepare them for the future with a spiritual undergirding," Rev. Robinson related. We wish him the best of luck in his new venture....Believe Me!



JAMES BROWN, Polydor Records artist (at far right) greets the newest addition to the Polydor roster, the veteran soul trio Ray, Goodman & Brown, backstage after their recent performance at the Town Hill Theater in Brooklyn. Formerly known as the Moments, Harry Ray, Al Goodman and Billy Brown have a string of hits throughout the years, including "Love On A Two-Way Street," "Sexy Mama," "Look At Me" and "Girls." Their just-released, self-titled debut album includes the rapidly-rising hit single, "Special Lady." As for the Godfather, he proved he has not lost a step with three nights of sell-out performances, wowing audiences with his assortment of spins, splits and twirls. Brown's upcoming album once again produced by Brad Shapiro, is due out after the first of the year. Pictured from left are: Billy Brown, Al Goodman, Harry Ray and James "Godfather" Brown.

bed "Miss Rhythm," she sang with a gritty, infectious quality.

By the '60s her kind of singing was considered old-fashioned. She focused on raising two sons and being a home-maker. After a divorce and a heart attack, the singer decided she'd better look for another line of work. Brown, plump and sloe-eyed, received her acting break when producer Norman Lear saw her in Las Vegas performing in "Living Fat," a comedy.

## Ruth Brown, a star reborn



RUTH BROWN

Ruth Brown, pop singer realized several years ago, that her profession wasn't what it used to be. "I knew something was wrong when the theatrical agents started asking my age," recalls the 51-year-old singer. One dude even asked me if I was over 22. I told him we might as well stop talking right there. "Vegas," at that time was becoming rock-oriented."

No sooner had she looked at herself long and hard, then she took some acting lessons and auditioned for a part in "Guys and Dolls," which she won.

And today here she is in her first season as Leona, an outspoken school teacher in "Hello, Larry," an NBC-TV sitcom starring McLean Stevenson As Larry Adler, a divorced disc jockey with two teenage daughters. In the '50s, Brown was a rhythm 'n' blues queen, turning out a steady stream of hits "5-10-15 Hours," "Mama," "He Treats Your Daughter Mean," and "Tear Drops From Your Eyes." Dub-

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# Television Scene

THE INDIANAPOLIS RECORDER PAGE 11  
SATURDAY, JANUARY 5, 1979

## daytime

| TIME  | PROGRAM                   | TIME  | PROGRAM                          |
|-------|---------------------------|-------|----------------------------------|
| 8:30  | PROGRAMMING VARIOUS       | 9:30  | CONTINUES                        |
| 9:00  | NEWS (EXC. MON., TUE.)    | 10:00 | MISTER ROGERS KNOWING HIM (FRI.) |
| 9:30  | INSPIRATION 13            | 10:30 | PHIL DONAHUE                     |
| 10:00 | RFD FOUR                  | 11:00 | SHOW                             |
| 10:30 | VARIOUS                   | 11:30 | MEDICAL CENTER                   |
| 11:00 | PTL CLUB-TALK AND VARIETY | 12:00 | BEWITCHED                        |
| 11:30 | IMPACT INDIANA (MON.)     | 12:30 | MINDREADERS                      |
| 12:00 | MEDITATION                | 1:00  | SEASIDE STREET                   |
| 12:30 | 700 CLUB                  | 1:30  | TODAY WITH LESTER SUMRALL        |
| 1:00  | CAPTAIN KANGAROO          | 2:00  | CONCENTRATION                    |
| 1:30  | LOVE RANGER               | 2:30  | PASSWORD PLUS                    |
| 2:00  | GOOD MORNING INDIANA      | 3:00  | MIKE DOUGLAS                     |
| 2:30  | GOOD MORNING AMERICA      | 3:30  | BEAT THE CLOCK                   |
| 3:00  | TODAY (EXC. FRI.)         | 4:00  | CARD SHARKS                      |
| 3:30  | A.M. WEATHER (EXC. FRI.)  | 4:30  | VARIOUS                          |
| 4:00  | COWBOY BOB'S CORRAL       | 5:00  | PROGRAMMING                      |
| 4:30  | INDY TODAY                | 5:30  | 700 CLUB                         |
| 5:00  | OVER EASY (EXC. FRI.)     | 6:00  | MATCH GAME (FRI.)                |
| 5:30  | A.M. WEATHER (FRI.)       | 6:30  | WHEW!                            |
| 6:00  | JAMIE MORNING             | 7:00  | HOLLYWOOD SQUARES                |
| 6:30  | VARIOUS                   | 7:30  | CBS NEWS                         |
| 7:00  | PROGRAMMING               | 8:00  | LAVERNE AND SHIRLEY              |
| 7:30  | LESTER SUMRALL TEACHES    | 8:30  | PRICE IS RIGHT                   |
| 8:00  | COMMUNITY                 | 9:00  | ARCHER (FRI.)                    |
| 8:30  |                           | 9:30  | OVER EASY                        |
| 9:00  |                           | 10:00 | JIM GERARD SHOW                  |
| 9:30  |                           | 10:30 | FAMILY FEUD                      |
| 10:00 |                           | 11:00 | WHEEL OF FORTUNE                 |
| 10:30 |                           | 11:30 | VARIOUS                          |
| 11:00 |                           | 12:00 | THE LESSON (FRI.)                |
| 11:30 |                           |       |                                  |

## afternoon

|       |                           |      |                                     |
|-------|---------------------------|------|-------------------------------------|
| 12:30 | 10 NEWS                   | 3:30 | 10 POPEYE (FRI.)                    |
|       | 11 DAYS OF OUR LIVES      |      | 11 LOVE OF LIFE                     |
|       | 12 DICK CAVETT SHOW       |      | 12 MOVIE                            |
|       | 13 FARM AND HOME          |      | 13 VILLA ALEGRE                     |
|       | 14 INDEX                  |      | 14 ARCHER (FRI.)                    |
| 1:00  | 15 RYAN'S HOPE            | 4:00 | 15 THREE STOOGES                    |
|       | 16 SEARCH FOR TOMORROW    |      | 16 MERV GRIFFIN (FRI.)              |
|       | 17 MACNEIL-LEHRER         |      | 17 ONE DAY AT A TIME                |
|       | 18 REPORT                 |      | 18 SESAME STREET                    |
| 1:30  | 19 ALL MY CHILDREN        |      | 19 TOM AND JERRY AND FRIENDS (FRI.) |
|       | 20 YOUNG AND THE RESTLESS | 4:30 | 20 SUPERMAN                         |
|       | 21 DOCTORS                |      | 21 MERV GRIFFIN (EXC. FRI., THUR.)  |
|       | 22 VARIOUS                |      | 22 DORIS DAY SHOW                   |
|       | 23 PROGRAMMING            |      | 23 DENNIS THE MENACE (EXC. FRI.)    |
| 2:00  | 24 BIG VALLEY (FRI.)      | 5:00 | 24 FLINTSTONES                      |
|       | 25 YOUR SHOW              |      | 25 BOB NEUHART SHOW                 |
|       | 26 AS THE WORLD TURNS     |      | 26 MISTER ROGERS                    |
|       | 27 ANOTHER WORLD          |      | 27 MY THREE STOOGES (FRI.)          |
| 2:30  | 28 HAZEL (EXC. FRI.)      | 5:30 | 28 BRADY BUNCH                      |
|       | 29 ONE LIFE TO LIVE       |      | 29 CAROL BURNETT AND FRIENDS        |
|       | 30 NEW ZOO REVUE (FRI.)   |      | 30 MARY TYLER MOORE SHOW            |
| 3:00  | 31 F TROOP                |      | 31 M.A.S.H.                         |
|       | 32 GUIDING LIGHT          |      | 32 ELECTRIC COMPANY                 |
|       | 33 NEW ZOO REVUE          |      | 33 LEAVE IT TO BEAVER (FRI.)        |
|       | 34 WOODY                  |      |                                     |
|       | 35 WOODPECKER             |      |                                     |
|       | 36 GENERAL HOSPITAL       |      |                                     |
|       | 37 GILLIGAN'S ISLAND      |      |                                     |



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You may apply for application at the Personnel Office on the second floor of the Fire Headquarters, 555 N. New Jersey St. Hours from 9 a.m. to 3 p.m. Monday thru Friday, January 2, 1980 through February 15, 1980 for those wishing to apply for application for the current testing program.

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EEO/AA

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136 E. Market, #614

Indianapolis, IN 46204

#### NOTICE OF

#### ADMINISTRATION

In the Probate Court of Marion

County, Indiana.

In the Matter of the Estate of

Mary E. Johnson, deceased.

Estate Docket E79 Page 1928

Notice is hereby given that

Nora Hall & Yancy Hall was on

the 28th day of December,

1979, appointed:

(a) Executor of the will of

Mary E. Johnson, deceased.

All persons having claims

against said estate, whether or

not now due must file the same

in said Court within six months

from the date of the first

publication of this notice or said

claim will be forever barred.

Dated at Indianapolis, Indiana,

this 28th day of December,

1979.

Bernard J. Gohmann Jr.,

Clerk of the Probate Court for

Marion County, Indiana.

1/5-80-2T

## LEGALS

#### PUBLIC HEARING

Sub-area 1 Advisory Council of the Central Indiana Health Systems Agency will hold a public hearing on February 6, 1980, 1:00 P.M. in the CIHSA Board Room, 3901 W. 86th St., Indpls. 46208. Applications to be heard in public hearing are: (1122 Substantive) Indianapolis - George Nichols - Bethany Village Nursing Home, construction of a 100 bed facility (net gain of 52 beds), \$1.6 million; Bud McKinney, Professional Realty Services, new 50 bed comprehensive care facility, cost to come; Wishard Memorial Hospital, acquisition of new data processing system, \$800,000; Winona Memorial Hospital, purchase data communications system, \$1.1 million. Noblesville - Riverview Hospital, expansion and renovation, \$4.5 million. Shelbyville - The Heritage House Convalescent Center, construction of additional beds to existing facility, cost to come. Arcadia - Arcadia Children's Home, purchase of existing nursing home, cost to come.

(Voluntary Review) Lebanon - Parkwood Health Care, Inc., establish home health care service, \$0.

(Grant) Indianapolis - Project Parents With Children In Trouble, Inc., counseling with identified youth population, \$30,000.

Any member of the public may make a timely request for a public hearing on any of the following applications by writing to CIHSA, Project Review at above address. If no requests are received, application will be reviewed and acted upon by Agency administration.

(1122 - Non-Substantive) Indianapolis - Midtown Community Mental Health Center, problem drinking driving project \$75,000.

Also to be reviewed in public hearing are: 1) responses to Agency's solicitation for proposals to implement the 1980 Annual Implementation Plan. A complete listing of proposals will be published prior to the meeting; 2) draft proposal of Institutional Long Range Planning Elements. The public is invited to make comments and suggestions on the proposals.

All applications and documents reviewable at Agency office. Written comments, in advance meeting, should be forwarded to CIHSA, Project Review, address above.

N. Robert Jones, President  
Central Indiana Health Systems Agency, Inc.

1-5-80 1T

Bethany Village Nursing Home

#### NOTICE TO BIDDERS

Notice



# INVITATION TO BIDDERS

Notice is hereby given that the Housing Authority of the City of Indianapolis, Indiana, will receive sealed bids for:

Rehabilitation of apartment unit at 3612 Baltimore Avenue, Twin Hills Apartments (IN 17-10), Indianapolis, Indiana, for the Housing Authority of the City of Indianapolis.

Proposals will be received by the Executive Director of the Housing Authority of the City of Indianapolis, Indiana, at 410 North Meridian Street, Indianapolis, Indiana 46204 on Monday, January 28, 1980, at 2:00 P.M. (E.S.T.). The bids will be publicly opened and read aloud.

All proposals for construction must be on a lump sum basis, which will include, but not limited to, all labor, equipment and materials. Bidders shall tender as a part of their proposals, all alternate bids and unit prices requested.

The contract will be directly with the Housing Authority of the City of Indianapolis, Indiana.

Complete construction documents for the work required for the project are on file and may be examined at the following locations:

Housing Authority of the City of Indianapolis, Indiana  
410 North Meridian Street  
Indianapolis, Indiana 46204

Go-on-Bickburn Partnership Architects  
1800 North Meridian Street  
Suite 510  
Indianapolis, Indiana 46202

Bidders shall tender their proposals on Indiana General Form No. 96 (Revised 1964), including Non-Collusion Affidavit, Indiana General Form 96A (Revised 1969), "Standard Questionnaire and Financial Statement for bidders" and Supplementary bid proposal forms.

Copies of Form 96 and 96A are available from the Indiana State Board of Accounts, State Office Building, Indianapolis, Indiana, and at various office supply firms throughout the state.

Each successful bidder shall furnish an acceptable performance bond, made payable to The Housing Authority of the City of Indianapolis, Indiana, shall accompany each bid. The bid security shall be in the amount of ten (10) percent of the total bid. Should a successful bid be withdrawn within ten (10) days after the closing time for the receipt of bids, The Housing Authority of the City of Indianapolis may declare the bid deposit forfeited.

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# Say African religion root of modern African-American church

Ancient African religion shares a common origin with Judeo-Christian thought, and remnants of the religion can be found in the modern African-American Protestant Church, says a Northwestern University dean.

Ulysses D. Jenkins, anthropologist and assistant dean of African-American student affairs at Northwestern, spent a number of years studying traditional African religions in Tanzania, Ethiopia, Ghana and Nigeria.

He spent a year as an apprentice to a high priest of the Yoruba people of Western Nigeria to document his long-held hypothesis that African-American have been influenced more by African culture than by European culture.

The result of his field research is a book, *Ancient African Religion and the African-American Church*, (Fane International, North Carolina) which examines the structural and philosophical similarities between the traditional religion of the Yoruba and the modern African-American church. These similarities include oral traditions, service rituals, funeral ceremonies, the concept of heaven and hell, prayer postures, baptism, the role of the minister, the concept of the soul and the belief in dreams and visions.

Jenkins' book also examines the similarities between Yoruba mythology and that of the Old Testament and provides an historical basis for the influence

of the Yoruba religion on both the ancient Egyptian and ancient Hebrew people.

"African roots are deep, particularly in the area of religion philosophy," Jenkins said. "This philosophy and its psychological effects transcend the time span in which the African has been located in America."

"African religion existed thousands of years before contact with contemporary religion. Displacement of the African from his homeland to America did not diminish either the rhythm or the intensity of African ontology (the nature of being) because the whole being of the African, wherever he is, is religion," he said.

Christianity is often used as an example of the European influence on the "cultureless" African, but Jenkins believes that the Africans adapted quickly to Judeo-Christian thought because it was already familiar to them.

"The cosmology (nature of the universe) of ancient African religion is so similar to Christianity that it would have been natural for the African to transfer those things that related to the African 'mediator to the Creator,' Orunmila, to the European 'mediator to the Creator,' Jesus," he said.

In his study of the oral tradition of the Yoruba, Jenkins found similarities between ancient African religion and Judeo-Christian thought in the form of creation myths, flood myths, similarities with the

biblical character Lucifer and several Proverbs and Psalms of the Old Testament.

"The African shared more than the common suffering a slavery with the Hebrews of the Old Testament," Jenkins said. "They shared a common mythology."

"It is unfortunately still believed that the African completely lost his heritage and culture when brought to America. This is not only demeaning to African culture, but also denies the substantive influence Africans have had on other cultures," he said.

Jenkins further theorizes, drawing on many sources including the Greek historian Herodotus, that the Yoruba were in ancient Egypt at the same time as the ancient Hebrew people. It was at this time the three peoples, Egyptian, Yoruba and Hebrew, were exposed to each other's beliefs.

Jenkins received his B.A. degree from William Penn College, did graduate work at the University of Hamburg in Germany and received his Ph.D. degree in cultural anthropology from the Union for Experimental Colleges in Yellow Springs, Ohio.

Before coming to Northwestern in 1978, Jenkins spent five years as an assistant professor in the department of African-American studies at Malcolm X College in Chicago. He has written several articles on African and European culture. Jenkins resides in Chicago.

# Year of high stakes

We're entering one of those years that come along every decade or so in which decisions are made that will affect the course of the future.

One such decision, of course, will be made by the electorate — choosing a President.

Both parties are embroiled in heated primary campaigns, a sure sign that this election won't be a routine one. The stakes are big. America's position of world leadership, a faltering economy, future energy policies, and the course of minority aspirations to equality are all in the balance.

Black people will be the targets of vote-hunting politicians searching for support of a key group that holds the balance of electoral power in many important states.

Cartier partisans are pointing to the Administration's generally good record on minority-oriented issues, while glossing over some unfulfilled promises. Kennedy and Brown backers are saying they can and will do more.

On the other side of the political fence, Republicans are still trying to decide how far to go to attract blacks to their banner. In the past, their national candidates have generally ignored blacks. But all too often Democrats have just taken black voters for granted. So the field is wide open for a real scramble for the crucial black vote.

Thus, 1980 will find candidates coming to America's ghettos in search of support. That support should not be given lightly. Black voters shouldn't slide silently into anyone's hip pocket.

Black bargaining power can be maximized by two strategies. First, black leadership at all levels and in all fields, should be demanding concrete, ironclad commitments to key elements of the black agenda. It is no longer enough for candidates to make promises in private. They've got to make them out front in full public view, and thus shift the center of gravity of national debate away from national indifference to minority needs.

A second, perhaps more important strategy, is to sharply boost black registration. In 1976, when black voters elected a President, less than

half actually went to the polls. Unless that figure is increased, politicians will continue to believe that the black vote is not central to their campaign strategy.

Almost as important for black people in 1980, will be the census. Past census figures grossly undercounted the true number of black people in the population. The result has been to shortchange blacks and the cities they live in, since most formulas for federal aid are based on census-derived population figures.

Those census figures also are used in reapportioning legislative districts, from Congress on down to local councils. That means some Congressional seats will be lost in areas where blacks predominate, as black votes may be diluted by the addition of suburban areas to existing urban districts.

That is the likely outcome if the census undercounts black urban populations. So it is in minority interests to make sure the Census Bureau gets an accurate black and Hispanic count, and every minority person has a stake in being counted.

Economic issues are bound to dominate 1980. Inflation continues to hit the poor hardest and the OPEC price-gouging will inflict greater damage on economy. By late 1979 there were wholesale layoffs in key manufacturing industries that employ large numbers of minorities.

So a black community that never recovered from the last recession will be hit by a new one. That's sure to lead to an increased flow of emergency aid programs, but such job-creation is no substitute for mainstream employment. And even stop-gap programs will be bitterly fought by those who think a balanced budget is more important than avoidance of harsh suffering for working people.

How the nation deals with its economic problems in 1980 could set the pattern for the decade's economy. How the census operates in 1980 could determine black political and economic prospects for the decade. Who the nation chooses as its President in 1980 could determine America's future. This is a year of high stakes.

# NEWS For Senior Citizens

America is growing older: nearly 11 percent of the population is over 65, compared with eight percent in 1950, and the U.S. Bureau of the Census predicts more than 15 percent will be over 65 by the year 2000.

Our long-lived citizens are a diverse group with many strengths and abilities, and some special problems and needs.

Probably the most universal problem is loneliness, and for some there are additional difficulties because of limited financial means, physical ailments and other circumstances.

Fortunately, The Salvation Army can help older persons

cope successfully with their problems and find a stimulating and meaningful way of life fitting individual circumstances.



The Army offers camps; counseling by trained professionals; assistance in dealing with government agencies; centers with varied programs to fit a diversity of interests; residences at moderate cost with skilled, caring staff; transportation; hot lunch programs; visits to the isolated; regular telephone calls to persons living alone; and spiritual concern.

Their efforts could bring a silver lining to one's golden age.

# MANAGING YOUR MONEY

If you can use some help managing your household budget, keeping track of your appliance warranties and repairs, balancing your checkbook or totting up your taxes, you may be pleased to know that help can be at your fingertips.



A new machine can help you make the most of your money.

A new microcomputer designed for business is so small and inexpensive you may be able to use it at home to help in your family finances and in other ways, from storing recipes or making calculations for the home handyman to playing games or helping with homework.

Small enough to fit on a desk top and called the TRS-80, it's made by the electronics experts at Radio Shack and available at that company's more than 6,000 outlets around the country. It can also be used to compare insurance deals, keep track of valuables, check your bills before you pay them and much more. It's almost like having a live-in accountant.

# Church Events

CONTINUED FROM PAGE 7

Get-well greetings to Mrs. Mattie Coney at Winona Hospital, Bevins Hart at the same hospital, Mrs. Gustavo Crawford at Methodist. Registration for Second Christian Church's How to Study Bible Course is open. They'll begin January 21. Attend Christ Church on the Circle's organ recital January 11, 12:05 p.m.

If you're willing to do volunteer work at Dr. Billy Graham's crusade here attend a special meeting January 12, 10 a.m., at North United Methodist Church.

Thanks to Rev. James Smith, First Samuel Baptist Church minister, for his help with international students. Allen Chapel AME Church Men's Fellowship meets Saturday, 6:30 p.m., with Charles Mosley, 5510 Woodside Drive.

# Women, minorities urged to seek health professions

WASHINGTON—

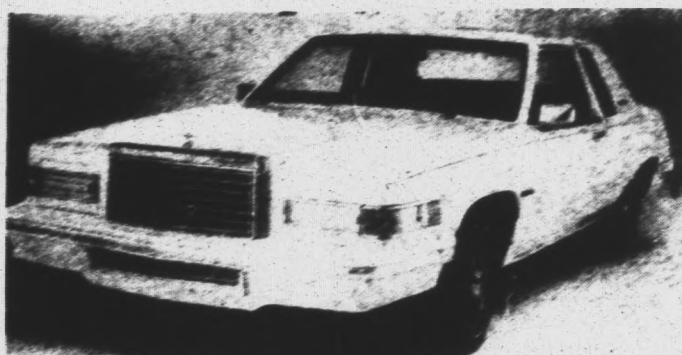
Thousands of minorities and women are now entering the health professions in which they have been traditionally underrepresented but these increases are only scratching the surface of the opportunities for them in such careers.

According to an updated standard reference book on health occupations issued by the U.S. Department of Labor: Blacks represent about 11 percent of the population. However, less than 3 percent of the Nation's physicians, dentists, optometrists and pharmacists are black; and

Women who represent over 50 percent of the population still represent less than 12 percent of all physicians, dentists and optometrists.

Blacks, Hispanics and American-Indians represent just over 1 percent of all dentists and optometrists.

The 4th edition of the Health Careers Guidebook says that this underrepresentation is being corrected by the special efforts that Congress, federal and state agencies, and pro-



THUNDERING: Ford Thunderbird, celebrating its 25th anniversary this year, has a new contemporary look plus many innovative features offering traditional Thunderbird floor, comfort and convenience. The 1980 Thunderbird offers substantial improvements in fuel economy and is roomier inside, although it is more than 16 inches shorter than last year. The Town Landau model, shown here, has a padded half-vinyl roof, wrapover roof appliques and a unique quarter-window design. The Town Landau comes with a long list of standard features, including a new 4.2 liter V-8 engine, 14-cylinder cut-pile carpeting, air conditioning, tinted glass and an electronic instrument cluster. Thunderbird is also available with an optional fuel-saving four-speed Automatic Overdrive.

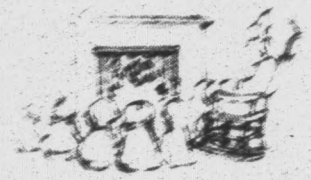
back to your parents' home, travel around in the attic, open up a few old boxes and rediscover the books you liked when you were young.

Ask your parents, "What story did I read you to tell me about... and again... They'll sure remember that one!"

Don't forget that grand parents are a valuable storytelling resource in their own right. A hidden book treasure may be found in the old attic. Ask your parents how many old books you equally about people like Mommy and Daddy.

Children are fascinated by stories about their own lives. Ask them about their own lives. When did they go and what did they see? Your child will be playing the starring role in his own personal show.

(Check your local library)



Children's librarians are specially trained to help you find the right kind of story to suit your child's special interests.

Most libraries also have a story hour once a week so if you want some tips on how to tell that book story, stick around. But don't be bound by the written word. Feel free to adapt. Part of the fun of story telling is adjusting the tale to fit your very own family.

Don't make story telling a one-way street. Encourage your children to tell stories of their own. Ask them to tell you the plot of their favorite TV program or movie. Let everyone in the family share something that happened to him or her during the day.

And remember, whenever there are children and fire, follow a few simple safety precautions. Never leave children alone by the fire.

Don't let them poke, prod or play with fire. Always use a fireplace screen. If you'd like more information on things to do around the fire, including a 19" x 25" fire safety coloring poster, a 22" x 22" fire safety game, MASTER SWEEP, and a 12-page booklet with four additional games, fire building tips and more, send \$1.00 with your name and address to "Duraflame Fireside Kit," P.O. Box 24-05, Dept. NM, Oakland, CA 94623.

# NEWS OF HEALTH

Hepatitis is a little like the common cold in that there's no known cure. But unlike the common cold — it can cause severe debilitation and involve prolonged recovery. It's a serious disease that can spread quickly and easily from person to person. More than a million persons get it each year.



Symptoms of hepatitis, which means liver inflammation, include fatigue, nausea, fever, chills, and loss of appetite. It can take weeks, even months, of bed rest to recover.

Steps to control the spread of this highly infectious disease are being taken by hospitals and blood banks. And studies currently underway are aimed at developing ways of preventing it.

Meanwhile, you can learn more about hepatitis — how you may get it, what to do if you're stricken. For a free public education pamphlet, write "Hepatitis," Dept. 3825A, Abbott Laboratories, Abbott Park, North Chicago, Ill. 60064.

"Choosing the noisiest deal will die."

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OR ANDREW HOOKER —  
CIRCULATION SUPERVISOR



## NAACP honors Jewish atty. for 30 years in civil rights

Jack Greenberg, director-counsel of the NAACP Legal Defense and Education Fund, was honored by the NAACP recently for his 30 years of service to the Black organization.

Greenberg, who became director-counsel of the Fund in 1961 after working there as a full-time lawyer since 1949, said that he had seen "no substantial" opposition to him, a white man and a Jew, as head of the black legal defense organization.

As the legal arm of the NAACP, the fund was involved in precedent-making cases aimed at ending discrimination in several areas. The best

known case that Mr. Greenberg worked on, under the supervision of Thurgood Marshall -- now an Associate Justice of the Supreme Court -- was *Brown v. Board of Education* in 1954, which resulted in the historic Supreme Court decision outlawing segregation in public schools.

Now an independent organization, the fund has defended numerous civil rights demonstrators, including the Rev. Dr. Martin Luther King, Jr., and taken hundreds of cases to strengthen the enforcement of civil rights laws and assure equal opportunity in jobs, housing and education.

## Social Security suggestions made

Affirming its confidence in the overall health of the nation's social security system, the 1979 Advisory Council on Social Security last month announced its recommendations to further strengthen and improve the program.

On the basis of their 18-month study, the 13 members of the council unanimously conclude that fears that social security benefits will not be paid are unfounded. Chairman Henry Aaron said: "We believe the financing the system can be improved and the cash benefit programs can be reformed in a number of ways to better serve the specific needs of particular groups."

The council's recommendations include proposals to pay

for Part A of Medicare, hospital insurance, with earmarked general revenues rather than the payroll tax; to guarantee long-service, low-wage workers a benefit adequate to keep them out of poverty; to increase benefits for high-wage workers; and to improve the treatment of women by providing additional protection for divorced women and widows. The council also recommends extending social security coverage to federal, state, and local governments and nonprofit institutions and including half of social security benefits in income subject to taxation.

The council's 400-page report has been submitted to HEW Secretary Patricia Roberts Harris and the Congress.

## Shop wisely for rustproofing

Car manufacturers, new car dealers and independent rustproofing suppliers are telling today's motorist he needs rustproofing. But he also needs a few guidelines that will steer him to a quality rustproofing system.

Experts at Rusty Jones, Inc., the nation's leading rustproofing offer these "shopping tips" for new car buyers...

- Before you buy your new car, look for a dealer who offers a complete rustproofing system as an option. Although many car manufacturers now offer no-rust-through warranties, the terms of the guarantees and the actual protection vary.
- The best way to protect your car is to have it rustproofed by the dealer before it leaves the dealership - before it hits those wet, salty streets. Rustproofing can be applied as part of the dealership preparation, saving time and avoiding the inconvenience of having your car tied up at least a day if the job is done by a rustproofing company. Rustproofing can also be financed as part of the new car purchase.
- Ask the dealer what type of warranty is included with his own rustproofing system. If you're like many car buyers

today, you'll keep your new car four or five years or longer. The best warranty guarantees a car will not rust through for as long as it is owned by the purchaser. (Manufacturers' warranties are good for only three or five years.)

The warranty should give the consumer the option of getting his money back or having the rust damage repaired, if the car should rust through for any reason at all. The warranty also should include free annual maintenance inspections.

- Ask the dealer if you'll receive a reminder when your car is due for its rustproofing inspection. If you don't, your bad memory could void the warranty.
- In case you plan to move, check to see if other dealers across the country carry the same rustproofing system you're considering.
- Ask about the rustproofing material itself - the best guarantee in the world is no substitute for a quality product applied by trained professionals. Perhaps your dealer will show you the rustproofing area in his service garage and demonstrate how a car is rustproofed. Rustproofing material should be applied to the rust-prone areas throughout a car's body and frame, including inner surfaces of fenders, inside doors, under hoods, around wheel wells and in rear quarter panels.
- You may not be able to see the rustproofing chemical after it's on the car. The Rusty Jones chemical, for example, is clear, odorless and non-toxic.
- Don't confuse rustproofing with undercoating, a thick, black material applied underneath a car primarily to absorb sound. Undercoating does not prevent rust.
- Congratulate yourself for finding a hedge against inflation. Your rust-free car may be worth up to 35 to 40 percent more at trade-in time if you take good care of it.

## Miners

The U.S. Department of Labor's Mine Safety and Health Administration (MSHA) is concerned with making working conditions for the nation's miners as safe and healthful as possible.

## Training

The U.S. Department of Labor's Mine Safety and Health Administration (MSHA) conducts safety and health training courses for miners and mine managers and trains and certifies instructors from outside the agency to teach safety and health courses.

**Lauch Henry helped find the missing ingredient to educate minority engineers.**

Lauchland Henry is a teacher. And a scientist. And an engineer. He's genuinely concerned about other people. And he has expressed some of that concern in his participation with the National Fund for Minority Engineering Students.

The fund is a non-profit organization attempting to increase the number of Blacks, Puerto Ricans, Chicanos, Mexican Americans and American Indians enrolled in engineering schools. These under-represented minorities constitute a rich untapped resource to help fill the growing need for engineers. A need that is expected to continue through the mid-1980's.

IBM's social leave program enabled Dr. Henry to take a year's leave to assist the fund. And IBM continued to pay him his full salary.

The National Fund for Minority Engineering Students is a very worthwhile program. We think so. Lauchland Henry thinks so. But most important of all, lots of minority engineering students enrolled at colleges and universities all over the country think so. **IBM.**



**SOUTH CAROLINA PRISONERS PERISH:** A police officer enters [foreground right photo] the 156-year-old Lancaster County Jail in South Carolina last Friday, the morning after a fire claimed the lives of 10 prisoners and hospitalized three others. At left, a local minister comforts Waddell (from left), J.B. and Walter Stinson after they learned their brother, Sammy Ray Stinson, 51, was among the dead prisoners.

## Foster grandparents bring special holiday cheer

This year during the holiday season, Mernie McGehee feels special joy. After 58 years of residency at the Ellisville (Miss.) State School for the mentally retarded, McGehee, 75, celebrated Christmas in his own apartment. Then he returned to the school campus where he is a Foster Grandparent and shares his love with the children he serves there.

Ellisville is the only place in the nation where residents of an institution are serving as Foster Grandparents, points out Tommy Case, project director of the Foster Grandparent Program at Ellisville. Four residents of the institution in addition to McGehee serve in the program.

Foster Grandparents are low-income men and women over 60 years of age who give individualized attention to children with special needs four hours a day, five days a week. In return, they receive an annual physical examination, transportation to and from their sites, a free meal each day they serve and a small stipend.

Across the nation, 16,640 Foster Grandparents are assigned to 200 projects. In Ellisville, 110 Foster Grandparents are sponsored by the Laurel-Jones County Council

on Aging. Seventeen of the original 50 Foster Grandparents are still with the program, which started in Ellisville in 1972. Nationally, the program celebrates its 15th anniversary in 1980.

McGehee, who entered the state school in his teens, is excited both about living independently and his role as a Foster Grandparent. "You better believe it took courage to be on my own," McGehee says. "But it's grand to be out after so long. And the Foster Grandparent Program is a good set up. I'm learning how to deal with the children." McGehee shakes his head thoughtfully. "mental retardation is a heart-breaking problem all right."

Although statistics indicate that a greater percentage of women become Foster Grandparents, J.D. Sullivan, 71, maintains that "men enjoy this just as much as women do once they get involved."

Sullivan heard about the Ellisville program and paid the project a visit. "I thought I'd be here two hours. That was 6 1/2 years ago. You couldn't run me away from this place!" he exclaims.

Case notes that "Mr. Sullivan comes in on his own time even. They're all invaluable."

There isn't a day goes by but what some staff member doesn't tell me they couldn't do without the grandparents."

The energetic seniors learn and develop right along with their foster grandchildren. Sullivan, who teaches basic skills to pre-school children, recalls that "at first I taught out of my imagination. Then they started a special education program and I learned how to do more things for the children and I could tell I was doing some good. It makes you feel needed and wanted," he smiles proudly.

Despite their monthly in-service training, the tools Foster Grandparents find most useful are often intuition and tender, loving care: Ellisville Foster Grandparent Leathela Nobels, 73, remembers that Douglas, a blind 11-year-old, was an habitual head-beater. He wore a helmet as protection against self-inflicted injury.

"He'd just beat his head. You couldn't hardly stop him," Mrs. Nobels relates. The technique she used to change Douglas' behavior "took patience and a lot of it. I took his helmet off and let the wind blow through his hair. And I let him run his hands through my hair. 'See how good it feels?' I asked him. 'Then I just turned him loose. I let him play ball, walk by himself. I let him take risks,' she declares. Finally, the child's self-confidence grew as he was able to accomplish new tasks. Consequently, his frustration level lessened and he stopped hitting his head."

Patience is the universal bond shared by Foster Grandparents across the nation. In Hampton, Va., Foster Grandparent Lydia Gardner, 77, emphasizes that "It takes a person who can pretend they have a lot of patience even if they don't."

## CETA exec renamed to her post

With the swearing in of a new city administration, the local Comprehensive Employment Training Act program will have a "director" who is no novice to the job.

She's attractive Mrs. Marsha Jones, a 30-year-old executive who has been with the program for over three years as CETA administrator.

## Following are recommended for Professional Services

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|--|--|
| <b>DR. J.A. TOMPKINS</b><br>DENTIST - X-RAY<br>Medicaid & Insurance Accepted<br>HOURS: 9-4 and 5-6 p.m.<br>344 West 30th Street<br>926-7900 Res. 255-7858                                    | <b>JOHN W. ARMSTEAD, M.D.</b><br>Obstetric-Gynecology<br>Services By Appointment Only<br>2140 N. Capitol Avenue<br>925-2381 OR 926-3466                                    |
| <b>DR. WILLIAM C. BAKER</b><br>Practice Limited To<br>Oral and Maxillo-Facial Surgery<br>--Anesthesia--<br>3266 N. Meridian St.<br>Suite 409<br>MEDICAID AND INSURANCE CARDS<br>--ACCEPTED-- | <b>GEORGE RAWLS M.D.</b><br>F.A.C.I.N.C.<br>PRACTICE LIMITED TO<br>General Surgery<br>3151 N. Illinois St.<br>By Appointment Only<br>923-2407                              |
| <b>DR. LEONARD S. SCOTT D.D.S.</b><br>3532 N. Keystone Ave.<br>Gen. Practice Dentistry<br>By Appointment<br>Medicaid-Charge Cards<br>923-3343  | <b>BEN L. DAVIS, M.D.</b><br>F.A.C.S., INC.<br>Genito<br>Urinary Disease<br>And Surgery<br>2615 N. Capitol Ave.<br>923-3621  |
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| <b>LARRY G. WALKER, D.D.S.</b><br>Practice Limited To<br>Oral and Maxillofacial Surgery<br>--Anesthesia--<br>3361 N. Pennsylvania St.<br>925-6848  | <b>JAMES WILLIAMS, M.D.</b><br>UROLOGY<br>3737 N. Meridian St.<br>"Suite 102"<br>By Appointment Only<br>923-4542   |
| <b>A.D. PINCKNEY, JR.</b><br>D.D.S.<br>Dental Work<br>Hours:<br>9:30 a.m.-1 p.m.<br>3 p.m.-8 p.m.<br>3610 N. Central Ave.<br>923-4525<br>--PARKING IN REAR--                                 | <b>ERIC A. YANCY, M.D.</b><br>Practice Limited To Infants<br>Children And Adolescents<br>2416 North Capitol Avenue<br>925-7795<br>Office Hours<br>By Appointment           |
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| <b>STUART MORTUARY</b><br>2207 N. ILLINOIS<br>925-3000   | <b>YVONNE F. WATKINS</b><br>Attorney<br>1560 Market Square Center<br>151 N. Delaware St.<br>637-2400   |
|  | <b>VETERINARIAN</b>  |
|  | <b>E.E. CORBITT, D.V.M.</b><br>AMBASSADOR<br>ANIMAL CLINIC<br>VETERINARIAN SERVICES<br>3705 N. ILLINOIS ST.<br>(BY APPOINTMENT ONLY)<br>CALL FOR DOCTORS HOURS<br>926-1963 |

## R.J. Reynolds gives black college funds for scholarships

WINSTON-SALEM, N.C. -- R.J. Reynolds Industries, Inc. announced today a \$50,000 grant to fund additional scholarships at Winston-Salem State University, one of the nation's better known black educational institutions.

Marshall Bass, R.J.R.'s corporate director of personnel development, said the grant extends an earlier commitment of nearly \$1 million to assist the growth and expansion of education programs at WSSU.

Bass said that the latest

grant will be paid in \$25,000 installments in 1980 and 1981 and will enable as many as 50 students to receive assistance under the R.J. Reynolds Industries, Inc. Scholarship Program for Academic Excellence.

Dr. Douglas Covington, chancellor of Winston-Salem State, commented, "In today's educational marketplace, college and universities must be able to offer the exceptional student more financial assistance on the basis of merit."

"I am certain these funds will

help Winston-Salem State in attracting academically talented students and introducing students who will become leaders in their chosen professions," said Chancellor Covington.

The \$1 million contribution made earlier by RJR was to assist Winston-Salem State in strengthening its faculty, expanding its curriculum, and attracting top students.

Since the inception of the program, more than 100 students have benefited from the RJR-funded scholarships.

R.J. Reynolds Industries, with headquarters in Winston-Salem, N.C., is the parent company of R.J. Reynolds Tobacco Co.; Del Monte Corp. (processed foods and fresh fruit); R.J. Reynolds Tobacco International, Inc.; Aminoil USA, Inc. (energy); Sea-Land Industries, Inc. (containerized shipping); RJR Foods, Inc. (convenience foods and beverages); and RJR Archer, Inc. (packaging).

In Marion, there are 64 people on the CETA job placement program.

## Gas harmful to kids lungs?

Burning stove gas may have an unexpected effect on children's lungs. A Harvard researcher has found a slight, but statistically significant, reduction in lung function in children raised in homes with gas stoves compared with children from homes where electric stoves are used. The study involved 8,000 children between the ages of 6 and 9.

According to Frank Speizer, M.D., at Harvard Medical School, the main difference between the two groups was reflected in pulmonary function tests. Children from homes with gas stoves performed less well on two critical tests: the volume of air they could inhale; and the amount they could exhale in one second. These tests are used to detect any impairment in how lungs function and to detect lung disease.

Dr. Speizer, who is a medical advisor to the American Lung Association on environmental and occupational health, is continuing the study to determine if the responses of the children's lungs will change.

Other measures--such as the presence or absence of air conditioning, the type of cooking gas used, and the family's socioeconomic status--showed no correlation with lung function. The overriding factor in the difference between the two groups of children was the type of stove--gas or electric--in the home.

The researchers also concluded that the children exposed to gas stoves had 15 percent more respiratory illnesses between birth and two years. Dr. Speizer attributed the cause to greater levels of nitrogen dioxide produced from gas stove combustion. Nitrogen dioxide is an acutely irritating gas which can damage the lungs.

## Quarter of pay goes for taxes

Indiana taxpayers will spend the first 114 days of 1980 working for the tax collector and the remaining 252 days working for themselves.

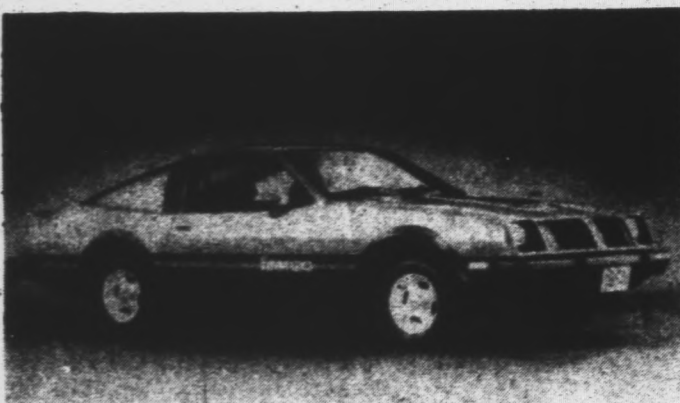
That's the year-end news contained in the annual Tax Calendar published by the Indiana State Chamber of Commerce. Begun in 1941, this comprehensive listing of federal, state and local tax periods and due dates, and agency reporting requirements, is invaluable to business and industry.

The Tax Calendar spotlights the happy day -- April 24 -- when the average Indiana taxpayer will celebrate having earned enough to satisfy the cost of government for the year and begin working for himself.

William Styling State Chamber vice president for public finance, said the combined tax burden for Hoosiers in 1980 computes to 31.3 percent of personal income.

"This is well above last year, when the tax burden was down to 30 percent of personal income and the Hoosier Tax Independence Day was April 20" he said.





The sporty Firenza option is available on 1980 Oldsmobile Starfires. Special paint is offered in white, silver, black and red. All Oldsmobiles will be unveiled October 11.



An SX package, a special trim option, is offered on 1980 Omega coupes and sedans. Included are monochromatic side and rear decal stripes and SX identification.



The Holiday 88 option is available on 1980 Oldsmobile Delta 88 coupes and offers a sporty look. Equipment includes contour bucket front seats and sports console with shifter.



The Tornado XSC option features a special ride and handling package with sport equipment including bucket seats with console, special gauges and a leather-wrapped steering wheel.



**MENACHEM BEGIN MEETS BLACK LEADERS IN ISRAEL:** A delegation of seven Black leaders met with Prime Minister Menachem Begin of Israel in a recent visit to the Jewish state as guests of Histadrut, Israel's national labor federation. Shown from left to right are: Ronald H. Brown, vice president, National Urban League; Prime Minister Begin; William E. Pollard, director, Civil Rights Department, AFL-CIO and

leader of the delegation; Althea K. Simmons, director, NAACP Washington Bureau; Frederick O'Neal, president, Actors and Artists Assn. of America. Members of the delegation not shown in this photo were Bayard Rustin, president of the A. Philip Randolph Institute, and John T. Smith, executive assistant to the International Vice President, United Steelworkers of America.

"Advice is least heeded when most needed."  
English Proverb

## It's going

CONTINUED FROM PAGE 8

gave him some company during 1979-winning two major titles.

While Indianapolis jockeyed for big time sports, local fans were forced to continue their years of support and praise of nearby franchises, like the Chicago Bears and Cincinnati Redlegs. The Reds by far were the main attraction in baseball during the 70's, but the teams were flanked with memory of former Indianapolis Indians, who tutored in the minors here before going on to bigger fortunes.

Among such memorable ex-Indians were hard-hitting George Foster, Ed Armbrister, Dan Driessen and Ken Griffey.

Black colleges—struggling to establish strong financial backing, turned out great teams—Grambling continued its reputation of offering the pro ranks some of the best talent, and Maryland Eastern Shore and Alcorn A & M wore the cinderella slippers as rare representatives in the major college (NCAA-Division I) post-season basketball tournaments.

Other sports which blacks excelled, included track and field, although the traditional black sprinting champions for Americans found competition more keen during the 70's.

There were also several blacks who were making their marks in wrestling, weightlifting, martial arts, bowling and swimming—the latter two, perhaps a few years away from blacks reaping any monetary awards. Another sport in which blacks excelled (still slightly away from reaching an apex), volleyball and the new crazed recreational sport, roller-disco skating.

Since blacks were moving in and out of the aforementioned sports, often establishing world records, many sports found a decade to enjoy competition without the threat of domination by blacks which existed in the more competitive and salaried professional sports.

A list appears below of a variety of sports, which heading into the '80s, has found a noticeable lack of participation from blacks. Perhaps in the next 10 years, they'll be included in the list of sports in which blacks have made over-the-hump strides, or at least established equal parity to account for the sports' overall worthiness to society. The sports categories are:

Figure skating, ice and field hockey, women's pro golf, auto racing, horse racing (a black jockey won the first Kentucky Derby), bowling (on the larger circuits and professional tour), swimming and diving, gymnastics, marathon track events, varied Olympic events like rowing, fencing, skiing, motorcycling, bobsledding and recreational sports, boating, sailing, canoeing, yachting, ballooning and skydiving, and archery, hunting, fishing—the latter two-blacks do participate in more than realized, but hold on the average the low catches for their gaming prizes.

Pretty much in the back of the line were blacks also in the competition of table tennis, chess, checkers, pool, backgammon and amateur sports like midget racing.

All in all, the strides made by blacks in the 70's, while still craving for representation in the list above, will be hard pressed to duplicate during the '80's. But then again, you won't find many willing to bet that the trenches of victory won't open wider for blacks in the next 10 years.



In early England, a man's surname generally grew out of his occupation.

## Homerun

CONTINUED FROM PAGE 8

virtually twice as many made per game.

So far, the NBA's top long-range marksman by far is Boston's Chris Ford. He has hit 31 of 65 attempts for a remarkable .477 percentage, even better than his career shooting percentage of .465 for two-pointers.

Brian Taylor of San Diego, is the busiest three-point shooter, having attempted 98 and made 39. He ranks fourth in percentage at .398. But Taylor had experienced; he spent four seasons in the ABA and led the league with a .421 percentage in its final year of existence, 1975-76, the highest mark ever posted in the ABA.

The rules of the "homerun" as it is often referred:

An extra point awarded for shots made from behind an arc on the playing court that runs from 22 feet from the basket at the sideline to 23 feet, six inches at the top of the key. The list of top three-point shooters contains some expected players: Ford and Larry Bird of Boston, Freddie Brown of Seattle, Taylor and Freeman Williams of San Diego, Brian Winters of Milwaukee, Mike Newlin of New Jersey and the league's leading scorer, George (Ice Man) Gervin of the San Antonio Spurs. Gervin also had experienced with the three-point shot during his ABA days.

One notable absentee is Lloyd Free, San Diego's self-styled "all-world" guard who is known for his long range shooting. But Free has taken just four three-pointers so far this season—making two.

There are a couple of surprises. John Roache, making a comeback as a backup guard out of basketball, ranks second in the NBA with a .417 percentage on 15 for 36.

## Bowling News

CONTINUED FROM PAGE 16

Chandler 611.

In the NBA Proprietors Mixed Doubles League at Raceway, Larry Fountain shot 636, with Juanita Burkes leading the women's firing, 555. She was followed by Marlene Stephens, 538, Rosie Murray 519, Doris Dozier 505, Sharon Gunn 504, Norma Grayson 503.

Sunday night in the NBA Mixed Doubles at Moonlite, Minnie Bledsoe shot 542, Johnnie Culpepper 520, and Loretta Holland 503.

Happy New Years and God be with you all!

"When a man is angry, he cannot be in the right."  
Chinese Proverb



**CLERGYMEN TAKE--BRING LITTLE GREETINGS FROM HOSTAGES:** The Rev. Dr. William Slaine Coffin Jr., (left), with Auxiliary Bishop Thomas J. Gumbleton (center), and the Rev. M. William Howard Jr. at London Airport last week as the three were returning from their visit with American hostages in Tehran. Their counts of the

hostages, held by militant students since November 4 in the American embassy, revealed a discrepancy among the actual number. The clergymen reported seeing 43. The U.S. State Department had maintained prior to their trip, there were as many as 50 American citizens being held captive in the compound.

## Rabbi to deliver keynote address at memorial service for Dr. King

NEW YORK--

Mrs. Coretta Scott King has invited Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, to deliver the keynote address at an ecumenical service commemorating the life and work of her late husband, Dr. Martin Luther King, Jr.

The service, to be held on Tuesday morning, Jan. 15, at the Ebenezer Baptist Church in Atlanta, will be part of a week-long observance of Dr. King's fifty-first birthday. He was born Jan. 15, 1929.

This is believed to be the first time that a national Jewish leader has been invited to keynote the annual service in memory of Dr. King.

In accepting the invitation, Rabbi Tanenbaum called it a "major gesture of friendship and reconciliation between responsible leaders of the Black and Jewish communities." He stated:

"I sincerely hope that this notable event will constitute another contribution to healing some of the strains that have unfortunately developed in recent months between Blacks and Jews. I certainly will do

everything in my power to make it serve that vital purpose."

In a world in which there is so much human suffering and denial of human rights, in which an epidemic of dehumanization and fanaticism has developed, what binds Jews and Blacks together is infinitely greater than what divides them," he added.

Rabbi Tanenbaum who, in a 1978 poll of the nation's religion writers, was named "one of the ten most respected and influential religious leaders in America," had been program chairman of the first National Conference on Religion and Race in 1963. That conference provided the first national ecumenical platform to be addressed by Dr. King, and has been regarded as a turning point in the forging of the civil rights movement.

In addition to Rabbi Tanenbaum, the week-long celebration of Dr. King's birthday, sponsored by The Martin Luther King, Jr. Center for Social Change, will include among the participants U.S. Cabinet Secretaries Patricia R. Harris (HEW), Moon Landrieu (HUD) and Neil Goldschmidt (Transportation), as well as

leading figures in the worlds of labor, industry, state and federal government, entertainment, and the Black and interreligious communities.

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**CLOSE OUT PRICE \$5695**

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V-6, A.T., air, P.S., P.B., green.

**74 NOVA \$895**  
4-cyl., auto. trans., radio, W.S.W. tires.

**72 CHEVY P.U. \$995**  
Rad. V-8, sport tires.

**72 MONTE CARLO \$1395**  
V-6, A.T., air, P.S., P.B.

**74 CHEV. P.U. \$1395**  
V-8, A.T., air, P.S., P.B., 4-wheel drive.

**78 FORD PINTO \$2995**  
4-cyl., A.T., bucket seats, green.

**74 CHEVETTE \$3195**  
4-cyl., 4-spd., tan, bucket seats.

**78 OLDS CUTLASS \$4195**  
6-cyl., A.T., air, P.S., P.B., blue.

**79 MONTE CARLO \$4995**  
6-cyl., A.T., air cond., P.S., P.B., silver.

**78 BLAZER \$5995**  
V-8, A.T., air, P.S., P.B., 4-wheel drive.

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## Black Caucus

CONTINUED FROM PAGE 1

G89.

In terms of presidential appointments, special attention shall be given to top economic policy positions, top-level State Department and other foreign affairs positions, the independent regulatory commissions, the Federal judiciary, the White House Domestic Council, the National Security Council, the Council of Economic Advisers, the Council on International Policy, the Council on Wage and Price Stability and the Office of Management and Budget. A high-ranking Black official should be appointed to the White House Personnel office. There must also be an increase in Black representation on the Democratic and Republican National and State Committees and on the staffs of the National and State Committees of both parties. Further, presidential influence shall be used to further increase employment of Black Americans by international organizations and financial institutions in which the United States participates.

### CIVIL RIGHTS AND AFFIRMATIVE ACTION

To campaign and hold office in a manner which makes civil rights and equal opportunity an issue of the highest priority. To speak frequently and forcefully to educate the American public to the large economic and social gaps and disabilities still faced by Black Americans, Hispanic Americans, Native Americans and Asian Americans. To provide vocal support and strengthen the machinery for affirmative action and set-aside programs so as to further progress toward equal opportunity for minority Americans in all aspects of American life.

To voice a strong commitment to ratification of the constitutional amendment to provide full voting representation in Congress for the District of Columbia. To support ratification of the Equal Rights Amendment in a manner which makes clear the interest and concern of Black and other minority women in achieving equality as minorities and as women. In determining compliance with civil rights and affirmative action requirements. Blacks shall be counted as Blacks, women shall be counted as women, clearly identifying those in racial minorities, and other minority racial groups counted as such to avoid double counts and underrepresentation of any particular groups which has been

discriminated against.

### MARTIN LUTHER KING HOLIDAY

To support vigorously immediate passage of legislation providing a legal national holiday in honor of the late Dr. Martin Luther King, Jr. on the third Monday of each January.

### MRS. LESTER FERMS

Services for Mrs. Lester (Clara Bell) Firms, 79, Indianapolis, were held last Saturday at 1 p.m. in Barnes United Methodist Church, of which she was a member. Survivors - sons Marion, John Kimbrough; daughter Katherine Glaspie; brother John Powers; sisters Leona Foree, Louise Hollowell, Margaret Webster.

### JAMES CRENSHAW

Services for James Crenshaw, 64, 860 Udell, were held last Saturday at 1 p.m. in First Baptist Church of North Indianapolis, of which he was a member. Survivors include wife Matte; son James Jr.; daughters Ruby Mills, Laura, Annie Crenshaw; brothers Freddie, Warren, Sanford; sisters Ludie Colley, Othella Hogan, Aline Fletcher, Thelma Walker, Minnie Underwood and Ruby Brown.

### GEORGE ARMSTRONG

Services for George Armstrong, 75, were held last Saturday at 1 p.m. in Stuart Mortuary. Survivors - daughters Margaret Dunn, Beverly Norris, Carmen, Ora Armstrong; son Theophilus; sisters Matte Sue Armstrong; Carrie Butler; brothers the Rev. Forrie Radford, Willie Lee

### MRS. WILL MOSLEY

Funeral rites for Mrs. Will (Evelyn) Mosley, 65, were held last Saturday at 1 p.m. in 25th Street Baptist Church, of which she was a member. Survivors - son Donald; sister Anna Harris.

### ABRAHAM BERRY

Services for Abraham Berry, 80, were held last Saturday at 1 p.m. in Summers Capitol Avenue Funeral Home. Survivors - wife Teasy; son William

There are about 300 species of holly shrubs and trees throughout the world.

## Halt use of jail, Dillin tells city

Noting that jail conditions have deteriorated to their worst point since a 1976 mandate to improve them, Federal Judge S. Hugh Dillin ordered a halt to the use of the Marion County Jail for persons being held for trial.

The judge, famed for his participation in the local school desegregation case, said that despite the mandate to improve jail facilities nothing has been done.

Lawyers for the Legal Services Organization (LSO) asked Judge Dillin to issue a contempt ruling against city and county officials responsible for the jail, to fine them \$350,000 and to appoint a master to oversee compliance with the three-year-old order.

Lawyers Patricia L. Brown and Bruce A. Hugon of LSO in a statement said: "Defendants' disregard of the court's order has reached shocking dimensions inasmuch as prior areas of compliance are increasingly slipping into noncompliance due, in part, to the ever-rising number of pre-trial detainees housed in the jail." Dillin, pointing out the 1976 order against the sheriff, jail commander, mayor, county, commissions and the Indiana correction commissioners, said that persons who have not been convicted have the right to be provided with certain facilities, supplies and services.

Included are an area for indoor and outdoor exercise one hour a day; a room or rooms where the inmates may visit, "free from intervening walls," with friends and relatives; "reasonable quantities and types of lawbooks; a written notice for refusal to allow literature considered to be obscene; television viewing in the dayroom and radio programs and free dental care, towel, washcloth and toothpaste, sheets, pillow and pillow case and free writing supplies to persons who can't afford them."

LSO also charged that sanitation is inadequate, plumbing is in general disrepair, mail is opened and censored without proper procedure, persons entering the jail are not examined for parasites, persons who are intoxicated, "insane" or undergoing drug withdrawal are not segregated, and there is a lack of weekly

laundry for up to a month at a time. The lawyers pointed out: "Plainly stated, the history of the case makes it abundantly clear that the defendants, left to their own, will not comply with the orders of the court. Officials are 'picking and choosing' which portions of the order to obey. Only medical and dental care meet the standards of the order, while other areas, never complied with, have grown worse."

The LSO motion asked that city and county officials be ordered to show cause why they should not be found in contempt, suggests that Judge Dillin fine the city \$100,000 as damages to the detainees, plus attorney fees.

In addition, officials should be made to post \$250,000 as a conditional fine until the orders for improvement are followed. The city and county officials submitted a plan to Judge Dillin over a year ago for expansion and remodeling of the jail, but no further action has been taken to implement it.

James L. Wells, Marion County sheriff, said there is no budget for the recreation areas or expansion. He said the Sheriff's Merit Board discussed staffing the jail with men trained in corrections.

## White House confab on small business set January 13-17

Since he was appointed chairman of the White House Commission on Small Business last year, Arthur Levitt, Jr. has traveled the country articulating a new kind of "small is beautiful" philosophy.

His efforts on behalf of the White House Conference on Small Business have earned him media recognition as the "St. George of small business." He's also been called a "small business revolutionary" and "the activist chairman of the American Stock Exchange" who encourages investors to "think small."

"I believe passionately in small business," says Mr. Levitt, who has attended many of the local meetings of the conference. "Up until now, most small business owners have believed that no one listens to them. That is changing."

Mr. Levitt's vision of a brighter future for small business in America has had a profound effect on the White House conference as well as on the audiences he has addressed. He believes that small business can-and should-be organized into a strong political

### CHARLES CHANDLER

Services for Charles Chandler, 72, 3448 Brouse, were held last Saturday at 2 p.m. in Campbell Chapel AME Zion Church, of which he was a Survivor-wife Melvina.

force that will draw much-deserved recognition from Congress and the White House.

"Small business has the potential to be the most potent lobby in the history of our country," Mr. Levitt says. That potential, he adds, may well be transformed into powerful political reality.

"The Proposition 13 movement will seem pale in comparison to this," Mr. Levitt says. "I sense a mood within the small business community that has been moving from extreme frustration to extreme motivation."

The White House Conference has provided a unique opportunity for thousands of small businessmen and women to share thoughts on the problems they face in an era of growing economic concentration. The 57 local meetings sponsored by the conference in the last year-which were attended by more than 25,000 people-gave grass roots communities a forum for sending Washington the message that small business policies must be reformed.

In January more than 2,000 delegates chosen from every area of the country will attend the national White House Conference on Small Business to give final consideration to recommendations which will be forwarded to President Carter next spring.

Mr. Levitt is chairman of the

11-member White House Commission on Small Business, which will deliver the final report of the conference to the President. Mr. Levitt emphasizes that the commission is "an independent group from the private sector, not from the government."

"The commissioners come from a wide variety of small business backgrounds," he explains. "The President appointed an independent body from the private sector so that it would be in the best position to report on the state of small business today: What it is; what it has and what it needs."

Mr. Levitt believes that small businesses have been hurt by government policies, especially those dealing with taxes and regulations. He estimates, for example, that it costs a small firm 132 per \$100,000 of sales to comply with government regulations, while a larger corporation can fill out the same paperwork for only \$4 per \$100,000 of sales.

Yet, Mr. Levitt points out, "small business contributes the young blood of new ideas and products to our economy."

"In our memory, risk-oriented fledgling enterprises have created such innovation as xerography, automatic transmission, the catalytic cracking of petroleum, the ballpoint pen, and the helicopter. Over a 20-year period, firms with

fewer than 100 employees came up with a quarter of all major inventions," he notes.

Mr. Levitt also serves as chairman of the Board of Governors of the American Stock Exchange-which he says represents "new chip, not blue chip" companies. Like most of America's successful businessmen, Mr. Levitt started out small. He was in the cattle business in Kansas, worked on a newspaper, and he started on Wall Street with a small brokerage firm which eventually became Shearson Hayden Stone, Inc., of which he was president.

## Grand Jury

CONTINUED FROM PAGE 1

Burton was arrested on attempted murder charges, but released from custody when Harris would not press charges. Harris, who suffered shotgun injuries to the face and head, died December 30 in Wishard Hospital.

According to Indianapolis Police Det. Joe McCoy, the victim's mother confirmed the stepfather's version as to what happened.

Investigators learned that apparently there was bad blood between the stepfather and the victim.

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F-REV. ABSALOM JONES



G-PHYLLISS WHEATLEY



H-DANIEL HALE WILLIAMS



K-GABRIEL PROSSER



L-ROBERT VALENTINE



J-MAKEDA



I-PRINCE HALL



M-CRISPUS ATTUCKS

**Indianapolis <sup>THE</sup> Recorder**  
INDIANA'S GREATEST WEEKLY  
**BLACK HISTORY  
REVIEW**



## On The Cover

### A-FREDERICK DOUGLASS

He vowed would never be a slave. Douglass escaped slavery and went on to become America's foremost Abolitionist leader.

### B-HATSHEPSUT

Ruler of Egypt-She ruled for thirty-three years. She fought off many challenges to her throne. But she reigned until her death.

### C-EBENEZER D. BASSET

Reconstruction Congressman from South Carolina. Educated at Eaton College, England he went on to deliver his controversial "Civil Rights Speech" at the House of Representatives in 1864.

### D-ROBERT ELLIOT BROWN

Reconstruction Leader-Appointed as U.S. Minister to Haiti in the late 19th century.

### E-MYTILLA MINER

A dedicated worker to improving conditions for freed slaves, she founded the first school of methods in Washington, D.C.

### F-REV. ABSOLOM JONES

Famous Philadelphia church leader-(worked with Richard Allen founder of the African Methodist Episcopal Church) saved the city in the yellow fever epidemic of 1773.

### G-PHYLLIS WHEATELY

A slave, born in Boston became America's first Black poetess.

### H-DANIEL HALE WILLIAMS M.D.

Founder of the first training school for Black Nurses. Was appointed by President Cleveland to head Freedom's Hospital in Washington, D.C.

### I-PRINCE HALL- The father of Free Masonry for Blacks.

### J-MAKEDA

Queen of Sheba-She visited King Solomon with fabulous Caravans and brought much gold is homage.

### K-GABRIEL PROSSER

Organized one of the most important slave uprisings at the age of 24. He had over a thousand followers and planned to seize the government arsenal at Richmond. During the attack in August 1800, a violent storm arose and dispersed their ranks.

### L-ROBERT WILLIAM VALENTINE

Graduated from Harvard in 1904. He became the first Black principal of the Bordentown Industrial School, N.J.

### M-CRISPUS ATTUCKS

At the famed Boston Massacre, when British troops fired on American civilians, the first to die was this slave who had run away twenty years before.

## INSIDE

History Of The Black Church

Profile: Madame C.J Walker

Blacks & Television

Indiana's Black 19th Century Legislators

## VETERANS DON'T LOSE OUT WHEN YOU GET OUT.

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# BLACK HISTORY MONTH

As the month of February draws to a close, we will begin to wind down the annual observance of Black History month. It is during this month that we have honored the lives and accomplishments of great Black men and women.

It is a time when we should honor the memories of those who have given their lives in the struggle. It is a time when we should focus our attention on the day-to-day struggle and those Blacks who still are at the forefront of the struggle.

Blacks in America have made major gains. But these gains are only a small step in the long

road we face ahead. It should not be forgotten that it was largely Black labor that built this country, particularly the South. Blacks have made significant contributions in the area such as science, medicine, agriculture, business, education, the arts...(the list goes on and on).

The time has long past that Blacks should take their rightful places in the history of this nation. Now is the time that the history books teach our children that it was a Black man that performed the first successful open heart surgery, and that it was a Black man who invented the first electric traffic signal.

Our children know who is credited with discovering America. Our children know who discovered the telephone and the electric light.

Blacks in America have contributed equally as important discoveries. It is time that these discoveries are included in the overall history of this nation, not just honored a single month out of the year.

We must continue the fight for our place in the history and culture of this nation. Our task will be done when it is no longer necessary to celebrate our achievements once a year.

MTS

## THE 1980's: AN OUTLOOK

In the decade ahead Blacks in America face a decade of challenge and opportunity. The decade ahead will almost certainly give rise to a series of new issues based on currently developing social and political problems. Energy, the economy, changing foreign policy, employment, and inflation, loom largely as major issues of the 1980's. But the real issues, still unresolved from past decades, are racism, poverty, and inequality.

This is not to say that there have not been significant gains in social and political areas. But these gains have been eroded by recent social and political upheaval.

Inflation, for example, has completely rolled back the gains Black achieved in economic parity in areas of income and buying power.

The gains Blacks have made on the educational front are being threatened by the recent decision handed down by the

U.S. Supreme Court, in upholding the BAKKE case. Alan Bakke, a California medical student passed over for admission to medical school in favor of admission of Black students, sued the school's Board of trustees. In his suit Bakke charged he was a victim of reverse discrimination, being passed over for admission in favor of students with "lesser qualifications". The Court ruled that Bakke had indeed been a victim of the quota system and ordered him to be accepted into medical school based upon his qualifications.

The 1980's Economic outlook will be of particular importance for Blacks. It is in the employment sector in which Blacks will be affected the most. The economic forecast for the decade in unemployment is about four to five percent. Trends have showed when the national average is at these levels, the rate for Blacks is about 12 to 15 percent.

Whether the outlook is positive or negative depends on various factors. Economic growth and technological expansion will undoubtedly be major factors. Based on the economic trends of the 1970's, the outlook is not optimistic.

Increased competition for employment opportunities will create an even tighter job market.

Although the outlook may appear somewhat pessimistic, the outlook can be greatly improved. Organization of the Black community in such a way that it can become a voice on important issues.

Greater voter registration and voter education in the community also increase leverage. Development of political and economic clout to influence decision is of the utmost importance if we are to affect our destiny.

Only through increases social action will the voice of the Black community will be heard.

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## AGAINST THE ODDS

Poor, black and uneducated, George V. Smith nevertheless managed to become a millionaire and the owner of the seventh largest black-owned business in America, the largest in Texas. Now, he hopes to help others do likewise.

The 53-year-old Smith heads three companies: Smith Pipe Testing Service Co., Continental Inspection Co. and Smith Pipe and Supply Co. The pipe they deal in is used mainly by the oil industry. In 1978 the companies grossed an impressive \$24 million.

Smith has some 100 accounts. One of the major ones is the Sun Company. Smith Pipe is a key supplier in Sun's Minority Vending Program which helps Sun boost its volume of purchases from minority-owned

businesses.

Smith points out that about half the Fortune 500 industrial companies have similar programs, and other black entrepreneurs can find them avenues to success.

One hundred million dollars is what Smith hopes his own three companies will



George V. Smith, owner of the seventh largest black-owned business in America, knows — and shows — how success can be achieved.

## HARRIET TUBMAN



It was the middle of the Civil War—June 2, 1863. The mission of the Northern troops that night was to sail the Combahee River, capturing the plantations along both sides of the river. The troops were also to burn the Combahee Ferry Bridge, cutting off the advance of the Confederate forces. The Northern troops were 150 Black men who had escaped from slavery. There was also one woman who set sail that night. She was called different names. Some called her "Moses". Other called her "General". The name most people knew her by was Harriet Tubman. Harriet was not just another passenger on the ship that night. She was the commander. This was her first open command of the Civil War. Harriet began career as an army employee in 1862. She started out as nurse to the sick and wounded in South Carolina. Then was asked to be a spy for the Northern troops.

As a spy, she followed the old path she had used before the war to take escaped slaves to freedom in the North. She went to neighboring plantations and pretended to be a local slave. Her job was to find out where the Confederate were stationed, and where the ammunition was kept. Then she returned to camp to report. Harriet was so good at this espionage work that she was assigned to train nine men to help her.

In 1863, "General" Tubman and the spies she trained discovered that the area along the Combahee River would be good target for Northern troops. She gave the informa-

tion to General Hunter, the commander of the Union Army in South Carolina. He asked if she would lead the battle this time. Harriet agreed. On the night of June 2, when Confederate troops saw Harriet and the gunboats, they sent out an alarm. But the alarm was not enough. Harriet knew the Confederates didn't have enough troops to resist her troops. She'd done a good job of spying. She knew this would be the night to strike. As the gunboats passed by different towns along the river, Harriet had small boats with eight or ten men in them, launched toward the river bank. The men landed on shore and chased the Confederate troops, burning plantations as they went.

As gunboats went down the river, they carefully avoided the mines the Southerners had planted in the water, and arrived safely at the Combahee Ferry Bridge. They set the bridge on fire. The Confederate troops were so unprepared they only fired a few shots before they retreated.

This battle was one of the most important ones of the Civil War. It was the first of many battles fought on rivers throughout the South.

Harriet Tubman was important to the anti-slavery movement in the United States. She was also widely known for her ability to smuggle slaves out of the South to the North to freedom.

She remains the only woman, Black or White to plan and lead a military battle in American history.

gross by 1985, but his ambition is to reap more than mere profits. "My prime motivator is giving people opportunity," he says.

About 70 percent of his

employees are black. "We need to quit talking about others hiring blacks and hire ourselves," he suggests. Smith employs high school dropouts and gives them incentives to better them-

selves. He volunteers his time to talk to troubled youths in poor neighborhoods and points out that he is an example of what can be accomplished against the odds.

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# Blacks And Television: Toward A More Positive Image

by  
Millard T. Sprinkles

The Black image on television has long been an area of interest for concerned segments of the Black community, laymen as well as the professional social scientist.

In an age where mass communication plays an ever increasing role in our daily lives, television as a medium has had the largest social impact of any aspect of the media in history. Television touches our daily lives in one way or another; whether it be for news, information, entertainment or advertising. Television images have become the means by which viewers perceive and interpret the world in which we live. Portrayal of negative images, for example, serve to reinforce prejudicial attitudes.

The history of Black images on television remains relatively unchanged. The blatant stereotypes associated with the 1950's are no prevalent. The modern stereotypes have become more subtle and sophisticated. But the formula remains basically the same: a take-off on some aspect of Black life shaped into comedy. The Black image on television has for the most part been a steady offering of comedy, buffoonery and subservience.

Upon examining shows that employ Blacks as stars or as minor characters, there has been little variation of the "comedy" and "subservience" themes. Blacks are usually portrayed as servants, sidekicks, or underworld figures. This is not to say that there have not been shows that have depicted Blacks as serious characters. There have been attempts to feature Blacks in serious dramatic shows, but for one reason or a variety of reasons, the shows did not prove to be successful, in that they did not attract large viewing audiences.

It has been speculated that the white viewing audience is not comfortable with blacks in serious roles. (Witness the demise of such short-lived shows such as Shaft, Get Christie Love, Harris and Company, Paris, etc.). It sees that white audiences have no problem in accepting Blacks in comedies and non-serious roles, but Blacks in serious real-life situations is another matter.

A clear example of this dilemma is ABC's current hit BENSON. One of the things that makes this show so popular and its viewers comfortable is that Benson is a Black man in the right place. He is a servant. Whites have always felt comfortable around a Black that seems to know his place.

Major studies of minorities and women in television have provided interesting but not surprising conclusions. A study undertaken by the U.S. Commission on Civil Rights in 1977 and again in 1979 showed that television offers little opportunity for females and minorities to appear in serious roles or to portray characters of any significant depth. In a related area of the study; reporting on newscasting and employment practices in the industry, findings concluded that television snubs women and minorities in this area as well.

For the most part, these studies have been ignored by the industry. They have exerted little influence on the perpetuation of stereotypes and the proliferation of negative images.

Many of the same stereotypes that Black pressure groups of the 1950's and 1960's argued as being degrading still exist today, though in a more subtle form.

Simply put, Black images in television today reflect the same old stereotypes of some of television's first Black oriented shows.

This brings to mind some of Television's earliest portrayals of Black-oriented programs: Beulah, television's first successful Black-oriented situation comedy, was first telecast on October 3, 1950. This series starred Ethel Waters and later on Louise Beavers in the title role. "Sombodi bawl fo' Beulah?", she wined as she made each entrance, became her trademark line. Television's favorite Black maid, rushing to the rescue of her inept and bungling white employers was weekly television fare for nearly three years. It was subsequently withdrawn after Black pressure groups opposed it as being degrading and insulting to Black life.

It was June 28, 1951 when AMOS 'n' ANDY first made its television debut with its cast of Black hustlers, slicksters, con artists and intellectual cab drivers. It is significant to note that the setting for AMOS 'n' ANDY was in a nearly all Black world, as nearly all the characters were Black. Shopkeepers, clerks, policemen, judges, doctors and lawyers were almost invariably portrayed by Blacks.

This is not say that Blacks were not typically stereotyped as being dim-witted, lazy and conniving. Some of the more blatant stereotypes were the treatment of Black women, Black professionals and Black values in general. Black women were depicted as gate-mouth, loud, raucous and domineering. Black professionals such as doctors and lawyers were almost without exception depicted as quacks and charlatans.

AMOS 'n' ANDY, as was the case with BEULAH, was removed from the air after sharp opposition from Black pressure groups, chiefly the NAACP, which regarded the shows as disgusting parallels of Black life.

In the 1960's television's importance as news and entertainment medium increased tenfold. This increase was a direct result of the expansion and improvement of television related technology. This was an era when video tape was coming into use, film and television cameras were becoming more portable, and the development of satellite communications made it possible to bring more news and programs to viewing audiences than ever before.

As a news medium television brought into the homes of its viewers the intense and dramatic Civil Rights struggle in the South. The Civil Rights struggle became a daily high-

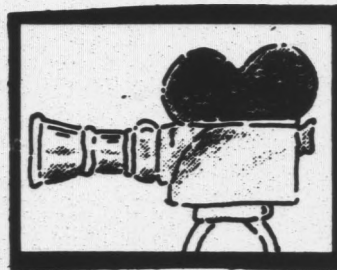
light of the national news. Viewers saw demonstrators being hosed and stoned, Martin Luther King leading marches and being arrested, George Wallace defiantly blocking a university doorway, and the devastated Birmingham church in which four little girls had been killed as the result of a bombing.

Within the Civil Rights movement, there was an increasing awareness to put pressure on the media to expand its coverage and improve its portrayal of Blacks.

The changing social climate of the 1960's brought limited change to the "all white" world of television. This particular era of television was characterized as one of tokenism. In 1963 one or two Blacks were included in crowd scenes, Ossie Davis was featured in THE DEFENDERS and Blacks appeared on medical shows in "walk-on" scenes as doctors and nurses.

In the fall of 1968, Diahann Carroll starred in JULIA which proved to be the surprise hit of the 1968-69 season. Although, JULIA's starring two characters were Black. (Julia and her son), it was criticized as being a white situation comedy in "blackface".

JULIA's main flaw was its failure to present a realistic view of Black family life in America. JULIA as a whole provided no concepts that included Black identity and Black values.



But it wasn't until 1972 that the Black "sit-com" (situation comedy) formula was re-introduced. SANFORD AND SON, starring Redd Foxx was to be the forerunner for Black "sit-coms" of the 1970's. SANFORD remains the most the most popular of all Black "sit-coms" of this era. (It is currently distributed for syndication across the U.S.) SANFORD endured a run of six consecutive seasons. Foxx bowed out of the show, after a series of contract disputes with the network, to pursue other interests, despite the show's popularity and high ratings.

It was from the SANFORD formula that other Black "sit-coms" were developed such as GOOD TIMES, THE JEFFERSONS, WHAT'S HAPPENING, BABY I'M BACK, GRADY, THAT'S MY MAMA, etc. Of the above, only THE JEFFERSONS maintained high enough rating to survive.

The 1970's, on the other hand, was an era of unparalleled dramatic achievement for Blacks in television specials. Alex Haley's ROOTS,

KING, I KNOW WHY THE CAGED BIRD SINGS, THE AUTOBIOGRAPHY OF MISS JANE PITTMAN, PAUL ROBESON, A WOMAN CALLED MOSES, FREEDOM ROAD--bear witness to these heights of achievement. But as powerful and glorious as these specials may have been, they have been criticized for offering only an historical portrayal of Black life. Although historical portrayals are significant, criticism looms that serious Black programs of a more contemporary nature are seriously lacking from current programming.

The dilemma of the Black image on television revolves around Blacks not being able to control our own image. Behind the actual program and the actors we see on the screen, hidden from public view are the writers, directors, and most importantly, the producers and network executives who put up the money. Until recently the ranks of executive producers were made up off all white males. Alex Haley has been the only Black to join those ranks.

Although the Black image on television is a serious and complex problem, it is not an insurmountable one. It would seem that the solution to this problem would be more creative control over programming by Blacks. While this is one of many avenues of exploration to solve the problem, critical attention must be given to the development of an economic base from which to exercise creative control of Black shows. After all, programs geared toward Black audiences have sponsors. And it is these sponsors who Blacks support in the marketplace. We can express our concerns to the networks, producers and sponsors. Pressure can be applied to implement change on television.

That social change is a slow process is painfully evident. But if the Black image on television can improve by even the smallest gains, it is well worth the challenge. An improvement in the Black image is sorely needed in the decade ahead.

## MADAME C.J. WALKER Black Entrepreneur



Born to slave parents in 1869 in Delta Louisiana, Madame C.J. Walker rose to international prominence and to become one of America's foremost business entrepreneurs.

She was married at 16 and widowed at 20. Doing laundry in her home to support herself and her daughter. She experimented with a preparation of oils to condition her hair. This preparation softened the hair but did not remove the curliness. In 1905, after several experiments, she developed the straightening comb which

would remove the excessive curl.

It was soon after this development she found herself in business. She first sold her products door-to-door at all hours of the day and at night. Before too long Madame Walker's products had a small but steady following of users. Slowly but surely her enterprise began to prosper. She founded a school of cosmetology to train her operators, employed representatives to market her products and built a factory to manufacture them. At the peak

of her career she had more than 2000 representatives selling and demonstrating the "Walker System" of hair styling and cosmetics. She maintained a payroll of nearly a quarter million dollars. Her factory and school located here in Indianapolis reaped a sizeable fortune during its operation.

It was in 1910 she first came to Indianapolis where she began the manufacture of hair preparations as well as a complete line of cosmetics and toilet articles.

By 1915, hers was the largest Black owned business in the state of Indiana. That year Madame Walker moved to New York City, but Indianapolis remained the headquarters of her business operation. It is significant to note that Madame Walker was probably the first Black woman in American to become a millionaire. She became the first Black woman of modern times to build a manufacturing business of such great proportions and leave behind her intact a great building in

TURN TO PAGE 5



CONTINUED FROM PAGE 4

At a cost of about \$500,000 she built a palatial home in Irvington-on-the-Hudson River in New York.

Though she became a famous and wealthy businesswoman, she was very thoughtful and generous to the less fortunate. In both New York and Indianapolis she was identified with many philanthropic activities for Blacks and was noted for sponsoring several Black artists and writers. She contributed generously to the NAACP and made several large donations to Tuskegee, Bethune-Cookman College and the Lucy Lane School, and also stipulated in her will that two-thirds of the profits of her company should be given to charitable organizations.

Madame Walker's greatest contribution, however, was in the development of a group of hair preparations and products, together with a system of beauty culture which greatly enhanced the appearance and grooming of Black women.

Indianapolis (The Walker Building which houses the Walker Theater), real estate in New York, beauty schools in several cities throughout the United States. A distinction that is particularly noteworthy is that she was one of the first American women, white or Black, to achieve such an outstanding success in business.

## Helping World's Hungry Children



Pushpa, like children throughout the United States, samples the groceries on the way home.

But Pushpa lives in India and the "groceries" are a supplemental food given to her mother to help make sure Pushpa and her brothers and sisters will have a nutritionally balanced diet. Twice a month, Pushpa's mother brings her to a clinic for a weigh-in and a checkup. After the examination, the mother has a lesson in hygiene and nutrition planning. At the end of the class, she receives the food supplement.

This program is one of many conducted by Catholic Relief Services (CRS) throughout the world to help keep families healthy and well-fed. The educational aspect is an investment in the future. Families learn new ways to use local resources to improve their lives. This knowledge is passed on to future generations.

## Christian Charity HOW YOU CAN HELP CAMBODIA

Two and a half million Cambodians are threatened with starvation. Because of the fighting in Cambodia, only about 12 percent of the country's farmland is now being cultivated. In the countryside, people are existing on bark and leaves and digging for roots. Only 50 doctors remain to serve a population of four million.

Fortunately, there are some things being done—and some things you can do to help.

A small, permanent relief team is setting up an office in Phnom Penh, the capital of Cambodia, to distribute aid. World Vision International, a Christian humani-

tarian agency, has already flown 15 tons of relief supplies into Phnom Penh, including five tons of supplies especially designed for the many orphaned children: food, clothing, medicine, educational material and mosquito nets. This is just a beginning, however. The country needs 700 tons of rice every day for minimum survival.

World Vision has made an immediate aid commitment of one million dollars. This includes a \$250,000 medical and feeding program for some 175,000

refugees who have fled to makeshift camps along the Thai border. The inter-



You may help save the lives of starving children.

denominational agency's goal is to raise another four million dollars to help the Cambodian people rebuild their shattered nation.

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# INDIANA'S BLACK 19TH CENTURY LEGISLATORS

By the last two decades of the nineteenth century, Indiana's political climate was such that four Black men were elected to the Indiana General Assembly.

After the Civil War, Republican politicians catered to Indiana's Black voters by stressing their support of Reconstruction Amendments and legislation granting civil rights to the newly freed slave. In 1880 James S. Hinton, the state's first Black legislator was elected.

Hinton, a representative from Marion county, was born in Raleigh, North Carolina in 1834, recruited for the Massachusetts 54th Regiment during the Civil War and lived in Vigo county, Indiana before moving to Indianapolis where he worked as a barber, teacher and real estate broker. He was a delegate to the 1872 Republican National Convention and serv-



**JAMES S. HINTON**

ed as a commissioner for the Wabash-Erie canal from 1874-1878. Hinton died in 1892 after a Republican political rally in Brazil, Indiana.

James Matthew Townsend, Indiana's second Black legislator was born in Gallipolis, Ohio, in 1841. He was a teenage

preacher prior to joining the 54th Massachusetts Volunteers during the Civil war. Afterwards, he attended Oberlin College and later became principal of Evansville's Black public schools. Townsend returned to the ministry as an African Methodist Episcopal pastor in Richmond, Terre Haute and at Bethel AME church in Indianapolis. He received a Doctor of Divinity degree in 1883 from Wiberforce University and was elected from Wayne County to serve in the 1885 Indiana General Assembly. Townsend died in Richmond in 1913.

Richard Basset represented Howard County in the 1893 session of the Indiana Legislature. Basset was born in Green County, North Carolina in 1846; in 1848 his family moved in Parke County, Indiana and relocated in Howard County in 1856. Basset was ordained a Baptist minister in 1867 and



**JAMES M. TOWNSEND**

served as a pastor in Wabash, Rising Sun, New Albany and at the Basset Settlement in Howard County's Ervin Township.

The last Black legislator of the 19th century was Gabriel L. Jones, a Marion County representative in the 1897 state

legislature. Jones was born in Summer County, Tennessee in 1858 and moved to Indianapolis in 1875 where he was a teacher from 1883-1890. From 1890 until 1896, he served as an Internal Revenue Service Agent in Missouri and Illinois. He returned to Indianapolis in 1896 and worked as the deputy recorder for Marion County.

Because of the Republican party's success during the 1890's, the GOP no longer felt obligated to solicit Black voters. Many Republicans saw Black support as a political liability by the turn of the century. Jones was to be the last Black legislator until the election of Henry J. Richardson in the Democratic sweep of 1932. Not until 1941--with the election of State Senator Robert Brokenburr would a Black Republican again be elected to the Indiana General Assembly.

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# A Chronology Of Blacks And Christianity

Christianity originating in Bethlehem with the birth of Christ, is one of the three religions of the world which hold that God is Divine, an Infinite Being and supremely good; that He created the world, is omnipotent, omniscient, and omnipresent. The other two faiths: Judaism, the religion of the Jews, which took shape in Palestine several thousands of years ago; and Islam, the religion of the Muslims, which was founded in Mecca c.570 A.D. by Mohammad, the prophet.

Before the advent of these three monotheistic religions, Menes, c.3100 B.C., and Ikhnaton, c.1357 B.C., two Ethiopian kings who reunified Egypt and became pharaohs, were the first recorded proponents of the One God concept.

The following log will chronologically trace Black Christianity from its prehistory in North Africa down through the continent to the New World across the Atlantic Ocean.

c.1000 B.C.—Makeda (Sheba) Queen of Ethiopia, gave birth to King Solomon's son, Menelik, thus creating a link between the royal family and sons of the nobles of Israel.

1st-4th Century A.D.—Christianity is introduced in North Africa. 3rd Century A.D.—St. Cyprian, the Bishop of Carthage, wrote *On the Unity of the Catholic Church*. He died a martyr.

307 A.D.—Constantine became the first Christian emperor and declared it the state religion in 325. Until this time, missionaries in North Africa practiced with the constant spectre of persecution and great personal danger.

325 A.D.—King Ezana is converted to Christianity and the Ethiopian Orthodox (Coptic) Church is established.

354 A.D.—543 A.D.—Nubia (Sudan) becomes the birthplace of the Christian Church among blacks by the arrival of an emissary from the royal court of Egypt, which, at that time, practiced the religion. Many churches were built and mass conversions made.

354-430 A.D.—St. Augustine, regarded by theologians as the founder of theology, is Bishop of Hippo. His writings continue to influence Catholics.

6th-15th Century—Little activity relevant to the Black Christian Church was recorded. Spain and Portugal were powerful colonizers. Recognizing this, and attempting to minimize conflict between the two powers, Pope Alexander VI reserved Africa (west of the Cape Verde Desert) and Brazil for exploration by Portugal; to Spain, he gave America and the Philippines. Hence, the early Catholic missionaries in Africa were Portuguese.

1520—Prince Dom Henrique is the first Kongolese ordained a Catholic bishop. Schools, churches and other reforms were ineffective in the expansion of Christianity after his death.

1523—The Reformation (or revolt) created Protestantism (protesters) from the Catholic faith, and opened the continent of Africa to an "invasion" of missionaries from almost all of Europe's many sects. Deep inroads into the indigenous religions were not significant until the 18th century.

The dominant force during the 17th and 18th centuries in Africa and the American colonies was the slave trade. There were, however, some notable efforts in Christianizing blacks on both continents:

1693—Reverend Cotton Mathers, a founder of Yale University, organized a "Society for Negroes". He advised the slaves "... to be good and faithful servants in order to enjoy the great privileges of Heaven."

1701—To counteract the success that the Methodists, Baptists and Presbyterians (to a lesser degree) were having with the underclass (including slaves) in the colonies, the Church of England formed the Society for the Propagation of the Gospel in Foreign Parts. Slaves were required to declare, under oath, that their conversion was for the "hereafter".

1726—Exhorters (untrained ministers or evangelists who were well-versed in the Bible) met with great success in proselytizing free blacks in the North; and overseers and (clandestinely) slaves in the South.

1744—Jacobus Eliza Johannes Capitein was the first African to receive Protestant ordination. As a member of the Dutch Reformed Church, he was appointed Chaplain at Cape Coast.

1764—Christian Protten, a European educated Ghanaian, produced a grammar in the Fanti language that included selections from the Bible.

1765—Philip Quaque, ordained by the Church of England, was responsible for the religious training of the Negroes on the Gold Coast. He served the difficult post for 50 years. Moravians developed a mission in Barbados. By the end of the century, they had converted close to four thousand slaves.

1772—Slavery was essentially abolished in England by a judicial decree.

1773—The first black Baptist church was founded at Silver Bluff, South Carolina.

1779—The House of Commons in England passed a law that allowed priests to allot time, each Sunday, to the instruction of slaves. This was not fully transmitted however, to the West Indies—the remaining British colonies in the Americas, until 1815.

1780—Lemuel Haynes was licensed to preach in the Congregational Church. Because he was a gifted preacher, George Liele was permitted, by his master, to preach at different times to slaves and whites. After manumission, he baptized his wife, Hannah, Andrew Bryan, Kate Hogg and Hogar Simpson. They became the founders of the First African Baptist Church in Savannah, Georgia.

1782—Rev. Harry (Black Harry) Hosier became the assistant to Rev. Francis Asbury, the first bishop of the Methodist Episcopal Church in the U.S. Rev. Hosier also founded the circuit Rider System.

1783—By the end of the Revolutionary War, all of the members of the Society of Friends (Quakers) had manumitted their slaves.

1786—Due to the Church of England's laxity in mounting an organized Christianizing program in the West Indies, Moses Baker, George Liele, George Lewis and George Gibbo, black missionaries from the U.S., were able to engage in effective conversions by preaching to the slaves. It was finally prohibited by the government for fear of instilling an attitude of equality in the slaves.

1787—The Clapham Sect received cooperation from the British government to establish a settlement in Sierra Leone. Liberated slaves were among the 411 passengers to form a nucleus for taking Christianity and "civilization" to Africa. Richard Allen and Absalom Jones organized the Free African Society. It was the first black organization dedicated to assisting widows, orphans, the sick, and indigent blacks.

1789—The first Methodist Meeting-house was built on Barbados. It acquired few adherents and was deeply resented by the settlers.

1792—Twelve hundred Nova Scotians joined the Sierra Leone Company. "Uncle Jack" preached to appreciative white audiences that raised a fund for his freedom.

1794—St. Thomas African Episcopal Church and Bethel Church were founded by Jones and Allen, and dedicated by Bishop Asbury.

Although repeated persecutions were visited upon him, his followers and any slaves who cared to hear him preach, Andrew Bryan refused to become bitter; instead, he prayed for those who abused him. The sympathy he thus aroused created a greater freedom for worship and allowed him to rebuild the First African Baptist Church. He added the Second, Third and Fourth African Baptist Churches to aid and enhance the religious life of blacks in Georgia.

The Nineteenth Century was witness to a tremendous surge in the attempt to Christianize blacks. Abolitionist societies' successful efforts to save bodies by halting the slave trade caused attention to focus upon saving souls.

1800—The First African Methodist Episcopal Zion Church was constructed in New York City. It was the first black-administered church in the city. Rev. James Varick was its first pastor. He, along with others, decided to separate from the Methodist Episcopal Church after suffering some indignities during a sermon.

c.1801—John Chavis was made a missionary to the slaves by the Presbyterian Church after having been tutored by Dr. Witherspoon of Princeton University. After the "black laws" were passed in 1832, he established a school in North Carolina.

1807—Rev. John Gloucester founded the first black administered church in Philadelphia.

1810-1811—Rev. Joseph Bishop, an eloquently impressive minister to a racially mixed church in Virginia, became pastor of the Abyssinian Baptist Church in New York—the first black Baptist church in the free states.

1816—Black Methodists were the first to establish a national church. This was done during a meeting in Philadelphia. Rev. Richard Allen became its bishop-elect. The Vesey (1822) and Turner (1831) insurrections inhibited its growth, somewhat, until the "black laws" were repealed.

1820—Liberia was founded and supported by the American Colonization Society for the purpose of settling "... free persons of color on the African Continent." Rev. Lott Carey was the first American missionary sent to Liberia after having bought his freedom seven years earlier.

1821—AMEZ became a national body with Rev. James Varick as its first bishop.

1826-8—Rev. Carey administered the affairs of the Liberian Settlement; first as vice agent, then as administrator until his death from an explosion.

1830—The first national convention of black men, organized by Rev. Richard Allen, was held in Philadelphia.

1831—Legislation permitted free "coloreds" in Barbados to vote. Nine years later, anyone could be elected to the House of Assembly.

1834—Slavery was formally abolished throughout the British Dominion. The ambitious education program developed by the Church of England for the slaves had founded twenty-one churches and chapels, and 154 schools on Barbados.

1837—The Anglican Church Missionary Society established a settlement for freed slaves at Frere Town, (Mombasa) Kenya.

1843—Samuel Johnson Prescod was the first black Barbadian in the Assembly.

Mid-1800s—David Livingston, aided by Tippu Tip and Chuma (Livingston's "man Friday"), explored the African interior and paved the way for missionaries to evangelize the interior around 1878. Bombay, a native of Zanzibar, was also instrumental in aiding Stanley, Cameron, Burton and Speke for the same purpose.

1853-73—Dr. Alexander Crummwell served as clergyman and educator in Sierra Leone and Liberia. From 1873 until his death, he was a prolific writer and speaker throughout leading cities in the States.

So, the circle comes full. We know that the majority of Black America's ancestors practiced well-developed religions that were rich in gods; however, there generally was one all powerful Supreme Being. When the slaves in the New World were first imported, a serious effort to Christianize them was begun. Many captives readily accepted the new faith because of some of the striking similarities between the new and the old.

The phenomenal growth of the Baptist and Methodist denominations among blacks is attributed to the high emotionalism involved in the evangelical form of Christianity which has done much to fashion the present form of worship.

1857—Bishop Samuel Ajayi Crowther, first black bishop of the Church of England, founded the Niger Mission.

1860s-1900—Workers from Jamaica and Antigua formed a small Christian community on the west coast of Africa. Missions were formed with mixed success throughout the area. Others were formed by Catholic and Protestant orders at a tremendous toll: close to nine hundred members were lost in about sixty years of Christianizing.

1860-62—French Catholic missionaries established three schools and a technical center in Tanzania.

1861—Anglican missionaries were the first to proselytize in Malawi.

1868—The first Christian mission was founded in Bagamo, Tanzania by the Holy Ghost Fathers of France. Others quickly followed to achieve a balance of the Catholic and Protestant faiths.

1870—The first Zulu pastor was ordained by American missionaries. Black members of the Methodist Episcopal Church, South, broke away to form the Colored Methodist Episcopal Church. This was a direct result of the evangelistic work that the M. E. Church did among the (then) slaves.

1877—Christianity was introduced into hostile Uganda. It was recorded that forty-five missionaries suffered martyrdom until the establishment of a British administration in 1894.

1883—American missionaries translate the Bible into the Zulu language.

1886—Ricketts and Scholl, two black missionaries from the Northern Baptist Organization, were appointed to the Congo. The National Baptist Convention was created in St. Louis. It served to consolidate state, regional and missionary bodies into a whole.

1887—In addition to being a statesman and educator for Liberia, Edward Wilmot Blyden had published Christianity, Islam and the Negro.

1899—James (Holy) Johnson was appointed assistant bishop of the Niger Delta Church Pastorate.

1900—John Chilembwe of Malawi, a graduate of the Virginia Theological Seminary and College, established the first independent (black) African-operated mission in his homeland. His martyrdom in the Chilembwe Rebellion of 1915 encouraged his countrymen to produce more teachers, evangelists and artisans.



# History Of The Black Church

Continued From Last Week's Edition

Living in the Congo was hard on the missionary corps. Two hundred and ninety Catholic missionaries and an unknown number of the Protestant died between 1890 and 1910, mostly from tropical diseases. There were, however, 17 Catholic missions and 139 missionaries in the country in 1900. Subsequent history shows that the religion grew rapidly. A Congolese priest was ordained and the Catholic church maintained a monopoly on school subsidies until well into the twentieth century.

After 1900, the Methodist, Episcopal and Pentecostalist missionaries came into the country and worked effectively.

Of an estimated population between 16 and 18 million in the early 1970s, about 6.5 million, or roughly 40% professed to be Roman Catholics; about two million were Protestants; an estimated 1.5 million were members of Congolese independent churches; about 160,000 were Muslims; and the remaining six million continued to practice some form of traditional religion.

## *People's Republic of the Congo, or Congolese People's Republic*

The country comprises the population of three tribal kingdoms: the Kongo, the Loango and the Teke. They were known to have been in existence at least as early as the fifteenth century. Their descendants continue to form important groups within the country.

In 1484, the Portuguese discovered the Kongo Kingdom, and missionaries of the Franciscan and Capuchin orders arrived in 1490. They encountered a well-established government and an efficient economy, but writing, navigation and the making of arms had not been mastered. The missionaries concentrated their activities around King Nzinga Kumu and the top layer of the society.

The king consented to baptism under the name of Jono, but subsequently reverted to his ancestral gods. He died in 1506. His son Afonso became king and stands out as one of the greatest rulers of the kingdom. He obtained priests, technicians, tools, domestic animals and edible plants from Portugal. Although cautious about making reforms, he was determined to dispense with the "house of the great fetishes", and the whole spiritual basis of pagan worship and substitute Christianity for these traditional values. To create an indigenous intelligentsia, he sent young Kongolese to Portugal for training. Among them was his son, Dom Henrique who became a priest and was ordained a bishop in 1520—the first Kongolese of the Catholic faith elevated to this position.

Henrique proceeded to build more schools and churches, but died soon after his return home. His staff could not function as he did. The expatriates were too scattered in the vast country and many of them lacked the moral fiber or were absorbed in secular pursuits; and foreign missionaries were concentrated at the royal capital. As a consequence, Christianity did not reach or affect the masses.

The succeeding king continued Afonso's Christian course and brought in a Jesuit mission in 1547. They opened a school, conducted many baptisms, but the work of conversion was superficial and many bitter differences occurred between the king and the Jesuits. By 1558, the kingdom was left with a handful of secular priests. Consequently, the impact of Christianity was meager.

Another attempt to evangelize in the region was undertaken in the second half of the nineteenth cen-

tury by Roman Catholic missionaries, mostly Frenchmen. Before the end of the century, mission stations were established among various tribal groups. Emphasis was placed upon training in the skills of carpentry, masonry and blacksmithing. It is evident that continuation and coordination of these efforts proved successful.

Of an estimated population of 900,000 in 1970, approximately 50% professed to be Christians, less than 1% Muslims, a small percentage were members of independent African Christian groups, and the remainder were followers of traditional religions.

## *Republic of Zambia (formerly the Protectorate of Northern Rhodesia until 1973)*

The country was first organized as a clearly defined territory at the turn of the twentieth century, and its present boundaries set in 1905. Before then, natural geographic features, ethnic affinities, and trade routes linked some of the peoples with the Congo; others with Malawi, Mozambique, or Angola and a few with southern Tanzania but only to a limited extent did they relate to each other.

The Zambian area had been sparsely inhabited for 1,000 years but the iron-using cultivators, ancestral to the present population first came into the area about 2,000 years ago. The process of gradual infiltration of Bantu-speaking Africans continued into the twentieth century, but major immigrations affecting the way of life, took place from 200 to 400 years ago. The migrants were of Congolese origin often fragments of chiefly clans and their followers. They settled much of northern and central Zambia, absorbing or driving out local people. By the latter half of the nineteenth century, British missionaries, explorers, and prospectors began to show interest in the area, and Christianity was introduced.

The earliest efforts were at attempts to convert important chief or their sons in order to gain influence in the social and political structure of the communities. Progress was slow because the missionaries insisted upon complete renunciation of traditional beliefs and practices that conflicted with the rigid views and moral standards of western conduct.

The widely scattered and sparse population also worked to the disadvantage of missionary efforts. The isolation limited their influence to the area immediately surrounding them. Not until the twentieth century can Christianity be said to have had any serious impact on the people.

Of the estimated population of the 4.5 million in 1973, approximately one-fourth to one-third considered themselves Christians (three-fourths of them professed Catholicism); the others were members of African independent or separated churches, and an undetermined number were Jehovah's Witnesses.

## *People's Republic of Mozambique*

The precolonial history of Mozambique is only slightly known since relatively little archaeological work has been done. However, on the basis of research in adjacent countries (present-day Zimbabwe, Zambia and Malawi), it is fairly well established that Bantu-speaking people, using iron and engaging in cultivation, reached the Zambezi River border of Mozambique between the first and fourth centuries A.D. The Stone Age inhabitants were either driven out, or gradually absorbed. The people who

are known to be the ancestors of the contemporary inhabitants moved into the country between the fifteenth and nineteenth centuries.

The Portuguese were the first Europeans to establish contacts in the country—a scouting expedition in 1489, and a trader in 1498. By 1510, the Portuguese had seized control of the country and all of the major ports along the sea coast.

The Catholic missionary effort began with arrival of Jesuit priests in 1560, and Dominicans in 1577. Rivalry between them hampered the forward thrust of Catholicism. In 1759, the Jesuit order ceased when it was expelled in Portugal. A few priests remained in the country, and the missions still bore almost all of the entire responsibility for education, although their efforts were small.

In the mid-fifteenth century, a leader of the wealthy and cohesive cluster of the Karanga tribes achieved military preeminence. They were a Bantu-speaking people of the Shona group living in Great Zimbabwe (Southern Rhodesia). The leaders came to be known as Mwene Mutapa (Portuguese, Monomotapa)—Master Pillager. Late in the century, he moved the headquarters to Mozambique and, by the end of the century, he had added so many kingdoms to the empire that indirect rule was required. The Karanga controlled extensive gold and copper mines, and had established themselves as the only group allowed to intercede between the lower elements and Mwari, the supreme being.

As Mutapa grew old and weak, kingdoms began to break away and he sought assistance from the Portuguese to bind his empire together. After becoming completely dependent politically and militarily upon the Portuguese, Mutapa became a Christian in 1628. His conversion, however, did not have any far-reaching or lasting effect. Only his son professed the faith; most subordinate chiefs resisted it. Later, some of them consented to conversion because of the possible advantages which could accrue in their relations with the Portuguese.

After each intervention, the Portuguese demanded compensation in land. By 1607, they had acquired mineral rights to all the lands, and in 1629 outright sovereignty was ceded to the Portuguese crown. The king then granted title to land as he saw fit.

Portuguese control of Mozambique started to decline later in the seventeenth century, as conditions became chaotic. The Jesuits returned in larger numbers. Protestant societies were excluded.

The mission schools focus was the conversion of Africans and study of the catechism was emphasized. African languages were often used and this limited the study of the more complex and technical western subjects. Concerned Africans protested the poor quality of their education possibilities for their advancement. At the same time, Portuguese critics of the government felt that the education of Africans was misdirected; for it did not "properly" develop their aptitude for manual labor which could be utilized for economic exploitation of the country. The Liberal government in Portugal debated the questions but did nothing. Change did not occur until well into the twentieth century.

Projection of the 1970 census estimates a population between 9.6 million and 10.4 million in mid 1976. Of them, it is reported that perhaps between 15 and 20 percent professed to be Roman Catholic; about 5 percent Protestant; and the vast

majority to indigenous religions.

## *West Africa (Selected Countries)*

It is generally believed from scientific findings that black people have been living in the region now known as West Africa since around 3000 B.C. Further discovery of rock paintings and engravings place them as far north as the Taassile Plateau in the Sahara before 3000 B.C. Farther north a study was made of some 800 human skulls dated from the same period. Evidence found suggests that the ancestors of present-day West Africans (and most black Americans are descendants of West Africans) played an important role in building the civilization known as Egypt (see section on African Roots). After the Sahara (3,500,000 square miles) became a desert, contact between peoples of the two regions was considerably reduced; hence, each developed in its own distinctive way.

The coastline of West Africa was opened in the beginning of the seventeenth century, in connection with the emergence of Portugal and Spain as sea powers. To avoid possible rivalry between the two Catholic empires, Pope Alexander VI in 1494 reserved the whole of Africa, west of Cape Verde Islands, as well as Brazil, for exploration by Portugal; and all of the Americas and the Philippines by Spain.

The papal ruling did not affect the countries involved in the Reformation—the sixteenth century revolt against the Roman Catholic Church, out of which sprang Protestantism. The essence of this faith is the belief that complete responsibility of the individual Christian is to God alone, not to the church. The Protestant denominations became very, very numerous. Those which displaced the Portuguese were the English, French, Danish, Dutch, Moravians, Swedish, and the Brandenburgians (Germans). Protestants in West Africa prior to the nineteenth century were few in numbers, however, the first four of the mentioned denominations had earlier built forts at various sites for use as trading posts.

The Moravians were the first Protestant denomination to proselytize in West Africa. In 1737, two of its missionaries went to Ghana, and another two to South Africa. Christian Protten, an African (believed to be Ghanaian) was one of the former team. Commentary about him will be found in the section on Ghana. Protten had three known contemporaries who obtained a European education: Anthony William Amo, Jacobus Eliza Johannes Capitein and Philip Quaque. Commentaries about them appear in the section on Ghana.

The seventeenth and eighteenth centuries passed with Christian enterprise in Africa all but dormant, submerged by the slave trade, the end of which was not in sight. But Christian leadership and missionary zeal dealt a death-blow to the slave trade, and eventually to slavery itself. Thus, Christianity was able to gain a stronger foothold.

In line with an extensive revival of religion that swept through Great Britain in the eighteenth century, a group of distinguished men arose known as the Clapham Sect. They undertook to spread in the world around them the experience of Christian brotherhood which they enjoyed among themselves. Chief among their concerns were abolition of the slave trade, slavery, and the expansion of Christianity.

Having comprehensive knowledge in the use of methods to attain their objectives, the group initiated

parliamentary campaigns; swayed public opinion through the press, disseminated the Scriptures and evangelical literature; and most importantly, they obtained support of the clergy. Employment of these pressures for twenty years culminated in suppression of the slave trade in 1807. This development was the decisive step for generating a new thrust that would abolish slavery throughout the British Dominion, and extend Christian enterprise in Africa.

In London, there was a number of impoverished Afro-Americans who were liberated as slaves to fight on the side of the British on land and sea during the Revolutionary War. These wards of the government were joined by homeless Africans cast adrift by their former owners. A judicial decree in 1772 had the effect of abolishing slavery in England. The population group grew progressively larger after passage of the crowning act which abolished slavery throughout the British Dominion as of midnight, July 3, 1834. On the basis of this act the British presumed the right to have its naval patrol apprehend slave ships at sea, liberate the slaves and bring them to London.

England had to face up to a serious social problem which the Clapham Sect attempted to solve by colonizing the Africans in Sierra Leone. In doing so, they felt the country could serve as the center for taking Christianity and civilization to Africa.

On May 9, 1787, the government cooperated with the Clapham Sect by transporting 411 passengers to Sierra Leone to establish a settlement. Included among them were some sixty white women of ill repute, relegated for marriage to African passengers.

Arriving in the country at the beginning of the rainy season, the emigres were unable to build houses and plant crops; it was also the worst time of the year for the spread of disease. By March 1788, only 130 had survived, and some of them deserted to become slaves. A ship with supplies was dispatched from London to maintain a holding action until further arrangements could be made. The idea was advanced for formation of an organization that would operate the settlement and combine developments for legitimate trade, as a displacement of the slave trade. Thus, the Sierra Leone Company was formed.

During the formation, a group of Afro-Americans in Nova Scotia, Canada, applied for admission to the settlement. The application was welcomed. They, too had fought on the British side, and after the war were taken as wards to Nova Scotia. They had become despondent over the climate and the general situation in which they found themselves.

In February 1792, over 1,200 of these war veterans together with their families, arrived in Sierra Leone. They were joined in September 1800 by some 550 Maroons from Jamaica, with their families.

During the period of missionary awakening started by the Baptists in 1795 and extending to 1840, a number of Christian denominations sent missionaries, teachers and scientists to West Africa. Roman Catholic activity was slight during this period. Two priests in 1817 and in 1822 had to leave the region because of the climate; the Sisters of Cluny valiantly established a settlement in 1819; and there were visits by priests and nuns. The

TURN TO PAGE 9



missionary effort during the period was provided primarily by the Protestants, with some measure of encouragement.

The next stage, 1840-1878, in the Christian advance in Africa, and West Africa in particular, was the opening up of the interior by explorers. The period can very well be termed "Era of Exploration". The expeditions gave missionaries access to slave-owning chiefs and tribes unfamiliar with the use to which then natural resources could be utilized for legitimate trade and of the civilizing influence of Christianity.

Explorers, Mungo Park in 1796 and Richard and John Lander in 1830, had charted the course of the Niger River which crosses the interior of West and Central Africa. With this information, the newly formed Society for Extinction of the Slave Trade and for the Civilization of Africa, with cooperation of the government, organized the Niger Expedition. It comprised a team of scientists, liberated interpreters, and a number of men to work on the model farm which was planned. The Church Missionary Society also cooperated with a view to discover opportunities for missionary settlements. Representing the society were J. F. Schon, an able linguist and a distinguished German missionary, and Samuel Adjai Crowther, an African catechist.

The expedition arrived in mid-August 1841 at a place chosen on a branch of the Niger. Within a short time, malaria fever began to take its toll. The final vital statistics in October showed that among the 145 whites in the expedition, there were 130 cases of malaria and forty deaths; among the 158 Africans, only eleven contracted malaria, but none died.

The expedition returned to London a failure, but not without some compensation. Schon's observations, recorded in his journal, and his recommendations in a letter to the Society, determined its future policy in West Africa for some time. He stated that in the course of the expedition, it became evident that liberated Africans would be warmly welcomed as teachers to their own people; that an African teacher has the obvious advantage in common language and thought-forms;

Indians had been trained in these, and in other skilled occupations.

In July 1842, twenty-four workers from Jamaica and Antigua arrived in Ghana for a five-year tenure. Those who could not adjust soon returned home; a few left after their tenure; those remaining formed a small Christian community on the coast.

The expatriates performed their duties quite satisfactorily, and the staff was enlarged. The experiment, however, was not an unqualified success because of the mortality toll and recurring friction with missionaries.

Joseph Merrick was the outstanding individual of the group. He was assigned as an agent to the Ibo people in the Cameroons. Merrick studied their language and in 1846 translated into it the St. Matthew's Gospel; in 1847 The Genesis; and in 1848, selections from St. John's Gospel. Merrick died in 1849.

Inspired by the Baptist Society, the joint Presbytery in Jamaica formed a missionary society in 1844 to evangelize in West Africa. Arrangements were made with eight chiefs in Calabar (Nigeria) to accommodate seven missionaries. They arrived in April 1846, replacing two German missionaries from the Methodist Society in England who had died. The arriving missionaries established missions in three towns and were soon joined by other missionaries and West Indian teachers. The coordination died in 1858; the operation disintegrated and the missionaries left, but Jamaican teachers remained. They were succeeded well into the twentieth century by their children.

In Barbados in 1851, the West Indian Church Association for the Furtherance of the Gospel in West Africa was organized to support a mission. An English clergyman, born in Barbados, volunteered to be the leader, accompanied by J. H. A. Duport, a black Barbadian. On December 12, 1855, they arrived on Rio Pongas Island, 130 miles from Sierra Leone, and were warmly received by the chief of Fallangia whose cooperation they obtained. The clergyman died in 1856. Duport was ordained and placed in charge of the mission.

Duport built the St. James Church, Fallangia, and opened it for public worship on November 15, 1857. By 1858, he had produced, with assistance of the chief, a translation of the Prayer Book into the

Susu language, together with a Catechism and a primer. Seven other black clergymen, four trained in Barbados, served the mission before close of the century.

In 1849, a mission supported by the Fathers of the Holy Ghost, with Sisters of Immaculate Conception, was established in Senegambia (now mostly Senegal), with jurisdiction of Upper and Lower Guinea. The mission, reportedly was operated very successfully. The first African ordained to the Catholic priesthood, in this period, was in Senegal in 1852, and two others at Rome and Paris in 1862 and 1869, respectively. Six more were ordained in 1870-71, and others were admitted to minor orders. Senegal

in 1871 had five African priests and twenty-seven students of theology; and Daughters of the Sacred Heart of Mary had twenty nuns, with a dozen novitiates and postulants. At the time, the mission had 5,000 members.

The only Protestant attempt to work in Senegal during this era was made by the Paris Missionary Society in 1862. Its four missionaries were stricken at different times by yellow fever and the mission had to disband.

In Gambia, the Wesleyan Methodists established a mission in 1821. It remained stationary until 1833 when its evangelistical efforts were intensified. From 1850 to 1870, the membership ranged from 612 to 715.

This "Era of Exploration", enabling missionaries to take Christian enterprise to the interior was fraught with unforeseen difficulties, but the groundwork was laid for 1878-1900 developments.

The 1878-1900 period was devoted largely to introspection: assessing the realities of the newly opened interior, adjusting to its life, and developing meaningful Christianizing programs. Only stout-hearted, dedicated missionaries, unafraid of the unknown and of fatality, measured up to the task. Christianity produced them. Then, upon the foundation previously laid, they undertook the gratifying experience of taking a new form of civilization and Christianity, to people whose ancestors were its precursors, and then its foes because of the slave trade. For missionaries to establish credibility under such circumstances, time, patience, and a build-up of confidence, mutual respect and understanding became necessary.

An indication that the situation was remedial is seen in the fact that no mission was forced to close during the period. Conversely, some missions were able to expand their operations, and two missions were started by the societies, one new to the region.

The Qua Iboe Mission was established in 1887 in a town bearing that name and located west of Calabar, in Nigeria. The local residents requested the mission. After training at the East London Institute, for Home and Foreign Missions, S. A. Bill became the missionary. By 1898, the pioneer church had 300 communicants and had opened stations up the Qua Iboe River.

In upper Niger in 1884, the Society of African Missions of Lyons established a prefecture (a district governed by a priest), with headquarters at Lokoja in northern Nigeria.

In the lower Niger in 1889, the Fathers of the Holy Ghost established a prefecture in the area bounded by the Niger and the Benue River up to the Cameroons. This society was already operating in Gabon.

The death toll of missionaries in two societies reflect the concern of

the Christian world to Christianizing West Africa: the Lyons Society for African missions, founded in 1856, lost no less than 283 missionaries in its first sixty-five years of service. The Fathers of the Holy Ghost, in both West and East Africa, lost more than 600 of its members between 1843 and 1900. The twentieth century should be a new day.

#### Republic of Sierra Leone

Sierra Leone lies outside of the perimeter of the early empires of sub-Saharan West Africa. Consequently, little is known about its history before 1842 when the Portuguese built a fort at Port Loko. For more than 200 years, it served as a center for trade in gold and fine ivory. Slaves, however, became the major export commodity after the opening of European plantations in the new world during the 1500s. The trade continued for 300 years.

In the 1650s, the Portuguese influence was reduced by inroads of the British, French, Dutch and Danes.

The earliest account of Christian enterprise appears in an entry of a diary kept by William Finch, an English merchant. It was found in 1607 and reads as follows: "Some of the blacks are by Portuguese priests made Christians, and have a chapel wherein are written in a table such days as they are to observe Holy."

The next account is by Sieur Villault de Bellefond. He describes a visit to the country in 1666 and tells of the many converts to Christianity, including King Felipe who had a Capuchin and a Jesuit priest at his court.

Another report is by Surgeon John Atkins of the British Royal Navy. He describes a meeting in 1721 with Signor Joseph, a black Christian. Mr. Joseph had been to England and Portugal and was baptized in the latter country. After returning home, he built a small church and a cross for his people to have devotions. He taught them the Bible and dispensed little Roman prayer books.

John Matthews, also of the Royal Navy, provides his observations in 1786-1786 and in 1787 of the Christian religion practiced in the country. "They," he states, "also profess the Roman Catholic religion, and are visited once or twice a year by a priest from the Portuguese settlement at Bassam, who baptizes their children and receives their confessions of faith according to his dictates: yet the most enlightened of them are merely nominal Christians. Their religion principally consists of repeating the 'Pater Noster' as an 'Ave Maria' and in wearing a large string of beads round their necks with a cross or crucifixion suspended."

It was the Black Pioneers from Nova Scotia, however, who resurrected the disintegrating settlement in 1792 and laid a firm founda-

tion for Christianity within a Muslim and pagan environment. Among those providing the leadership were:

Isaac Anderson, a leading spokesman of the Pioneers, and an elected official in 1796. He was a bitter critic of the government for not fulfilling its promise to provide free land to the settlers. Anderson became a ring leader in the 1799 rebellion over this matter and other grievances. The rebellion was crushed and he was found guilty of sending an anonymous letter threatening the governor—a capital offense at the time. Anderson was hanged.

Thomas Peters, a North Carolinian, was another spokesman. He was delegated in 1791 to present the settlers petition to British officials in London for relocation to Sierra Leone. He was unable to acquire and wield the power in Sierra Leone he held in Nova Scotia. Peters died in 1792, a defeated and discredited challenger.

David George, born in Essex, Virginia about 1743, was a pioneer Baptist minister in Georgia before becoming a Black Pioneer. In the annals of the Nova Scotia Baptist Church, he rates high as the founder of seven churches and for his work as a social activist. In Sierra Leone, he was the founder of Rawdon Street Baptist Church, the first Baptist church in the settlement. He was also the confidant of the governor.

Boston King, a South Carolinian and a carpenter, was converted to Methodism in 1784 and became a minister. Before departing for Sierra Leone, he supervised the Wesley Society in the town of Dartmouth. In Sierra Leone, he was appointed a missionary and school teacher. Realizing his inadequacies, King left for England in 1794 to train as a teacher. He returned in 1796 and worked in the profession until his death in 1802.

Mary Perth, born in Norfolk, Virginia, was a housewife and mother. Her husband, Caesar, a carpenter, died shortly after the family settled in Sierra Leone. Mrs. Perth became a shopkeeper and managed the household of the governor. Also, at times, she kept a boarding house for the governor's staff and took care of their laundry. John Clarke, a Scot Presbyterian minister writes: "She was a woman, the like of whom I never talked with: she was more like one come down out of heaven to earth." As Mrs. Perth became aged, she grew temperamental, arrogant, and a prey to evils of certain descriptions. She died in 1813.

Richard Crankapone was a trader in cattle in Nova Scotia. After settling in Sierra Leone, he was appointed a marshal. When the settlement became a crown colony in 1808, sheriffs (Europeans) replaced



BENNETT SEMINARY, GREENSBORO, N. C.



that the training of African agents should become a central obligation of the Society; and that the work be located in Sierra Leone at Fourah Bay Institution. Coupled with this preparation, African agents must have intensive study of relevant vernaculars by suitably equipped Europeans set apart for this work, and that translations of the Scriptures and other books might be made available to African workers.

Beyond putting these recommendations into practice, the Society recruited West Indians as teachers, artisans and clerical workers to fill the immediate personnel needs, as well as to serve as role-models to point up the merits of Christianity. Since emancipation in 1834, West

Sus language, together with a Catechism and a primer. Seven other black clergymen, four trained in Barbados, served the mission before close of the century.

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the marshalls and Crankapone was made an under-sheriff. He died fighting in defense of the colony.

John K. Zell, the son and nephew of chiefs, was born in the vicinity of Sierra Leone. He was kidnapped by a slave trader when he was twelve years old. In Nova Scotia, he was a farmer and continued the craft in Sierra Leone, curing tobacco on nine acres of land. He also operated a liquor store; served as a tithing-man (a small administrative division consisting of ten men and their families). In partnership with Crankapone and another associate, they built in 1795 the largest craft constructed in the country. It was capable of carrying twelve tons of cargo. Kizell also invested in properties and was the only Pioneer appointed by the governor to diplomatic missions: first, to negotiate in 1805 with the Sherbro chiefs to allow British trade from York Island and second, to explain to the chiefs in 1810 the British abolition of the slave trade. Kizell obtained land in a small town on Sherbro Island and established a trading post, and a church in which he preached in Sherbro. The place became his home in later life.

The first white missionaries of the Church Missionary Society, under the auspices of the Church of England, arrived in Sierra Leone in 1804. They were followed by ministers and teachers. In 1827 the society founded the Fourah Bay Institute to train Creole missionaries.

In the mid-nineteenth century, the American Missionary Association began work among the Mende, a tribe in the interior. In the same period, the Evangelical United Brethren (United Methodist Church) established missions among the Sherbro, another tribe in the interior. During the next decades, missions were started among other indigenous tribes. The Holy Ghost Fathers (Roman Catholics) arrived in 1859 and were joined in the following year by the Zaverians.

During the more than a century and a half of efforts, the Protestants, as well as the Catholics, made comparatively few converts mainly because, directly or indirectly, they assaulted the indigenous social structures and values. The missions were only successful to a point among townspeople and the chiefs who welcomed the schools and health centers as modernizing agents. The missions were appreciated for their social benefits rather than theological teachings. Christianity, nevertheless, played an important role for it enabled a significant number of mission-educated Africans to become high government officials, teachers, doctors, and other professionals.

The emigres were known as settlers in contradistinction to the 70,000 recaptives from slave ships who resided in the country in 1836. The recaptives, never having lived on another continent and having little in common with the settlers, eventually adopted their customs and intermarried with them. Together, they formed the bulk of the population called Creoles. The only exception was a group of Yorubas from Nigeria who arrived in the 1820s. They were called Akus. Never losing their identity, some continued to speak Yoruba and remained devout Muslims. Being a Creole meant living monogamously as a Christian, generally adopting an English name, and following a European pattern of living.

From inception, the settlers placed great importance on schools. The Christian Missionary Society opened the first one for Creoles in 1792, and in 1805 recaptives were admitted. Upgraded in 1820, it became a center for training teachers for village schools. Later, it be-

came Fourah Bay College, and in 1876 a university level institution.

As the educational level of the Creoles rose, the European Protestant clergy was replaced. The Anglicans formally withdrew their foreign clergy in 1861. Creoles had already graduated from English law and medical schools. By the 1860s, the colony had a higher percentage of children attending school than existed in Great Britain.

From the 1830s, Creoles had begun to increasingly occupy important posts in the colonial civil service and in professional life throughout West Africa, although executive posts in their own government were denied them. The high point was reached from the early 1860s to the late 1890s. The flow of leaders to other African countries, and the superior educational resources of the colony caused it to be regarded as the "Athens of West Africa."

The major reason for the Creoles' success, according to the native historian, J. B. Webster, was their ability to fill a buffer role in Great Britain's advance in Africa. They were the "interpreters of western culture to Africans, and of African culture to Europeans." When changing European attitudes ended this role, the importance of the Creole society declined rapidly, but the individuals continued to achieve prominence for many decades. Among those who became outstanding were:

William Fergusson, an Afro-West Indian, was surgeon to the colony, Lieutenant-Governor in 1841 and in 1844, and governor 1844-1845. He was an army physician, trained at the Royal College of Surgeons, Edinburgh. Fergusson died at sea in 1846.

Sir Samuel Lewis (1843-1903), a native son whose professional reputation as a lawyer was almost unrivaled along the West Coast. Among the public offices he held were: the Queen's advocate, chief justice, several times member of the Legislative Council, and twice mayor of the capital city of Freetown. He was the first African knighted by a British monarch. The title, "Companion of the Most Distinguished Order of St. Michael and St. George (C.M.G.)" was conferred upon him in 1893.

James C. Taylor (1842-1901), publisher of *The Independent* newspaper from 1872 or 1873 to 1878 (the only newspaper in Freetown between 1873 and 1875). An ardent Wesleyan, Taylor opened an institution for females in the name of

Wesleyans. It was owned and operated by him. His other properties included "Taylor Square", and a coffee farm in Fourah Bay. In 1897, he was elected mayor of Freetown. Taylor was a public-spirited man who spent a great deal of his time and money in the interests of the community.

A.B.C. Sibthorpe (1829 or 1830-1916), educator, geographer, artist, historian and naturalist. Sibthorpe was the author of *The History of Sierra Leone*, London, 1868. It was the first history of the country, written by a native son. He also wrote *Geography of Sierra Leone*, London, 1881. Sibthorpe studied herbs, compounded medicines and made excursions into the fields of phrenology, photography, geology. Later, he became a teacher.

James Africanus Beale Horton (1835-1883), scientist, patriot and author. Horton earned a degree in medicine at Edinburgh. In 1859, he was commissioned an officer in the British army and was assigned to West Africa with the rank of staff-assistant surgeon (lieutenant). He was the first African physician in the colony. In Ghana, he published a pamphlet, *Geological Constitution of Ashanti*; took part in the Anglo-Ashanti War in 1863-1864; and saw service in Gambia. Inspired by the spirit of African nationalism, Horton published his views in 1865 and in 1868. His other publications included treatises on West African medicine, climatology, diseases, and politics. In retirement, he played a leading role in civic life, championing establishment of the Commercial Bank of West Africa, development of Sierra Leone Native Pastorate, and a host of other projects.

In the mid-1970s, the estimated population was a little more than 3,000,000. No information is available about religious affiliations at that time. Previous unreliable estimates in 1963 showed that 40% were Muslim; 7.4% Christians, and the rest adhered to indigenous religions.

*Republic of Nigeria (formerly British colony and protectorate of Nigeria)*

The Iron Age culture between 500 B.C. and 200 A.D. is the first known development to characterize what is now Nigeria. The Nok peoples inhabited the area above the confluence of the Niger and Benue Rivers and were believed to be the ancestors of the contemporary ethnic groups residing in the area.

The history of modern Nigeria,

however, dates largely from 1914 when previously distinct northern and southern protectorates were united under British rule. Oral traditions of the various ethnic groups, documentary sources, and archaeological evidence reveal the evolution of various dynamic, interacting kingdoms hundreds of years before the arrival of Europeans in the fifteenth century.

Again a background of continuing political factionalism and ethnic tensions, the three major groups—the Hausa in the North, the Yoruba in the Southwest, and the Ibo in the east—developed their own individual and distinct culture and institutions.

Portuguese Roman Catholic priests were the first to introduce Christianity in the country. They visited the kingdom of Benin from the late fifteenth to the late eighteenth centuries. Churches were built, and some partial conversions were made during the period. After the Portuguese withdrew, the religious impressions they left weakened and disappeared, except for a few symbols.

The foundation for permanent Christian growth was formed in the early nineteenth century among the Yoruba by small groups of

may in a very important manner help and serve you. We cannot but trust and we must say that the considerations just named point to the desirability of your having European advice constantly near at hand, and your availing yourselves, for instruction and training of spiritual agents of that particular kind of ripened Christianity, learning and experience, which can scarcely be looked for except in European teachers.

In preparation for the ministry, Crowther was Fourah Bay Institute's first student and he furthered his education at Islington College in England, operated by the Church of England. At the time of his demotion, Crowther was about seventy-five years old, and had served the Mission for thirty-five years, making it the flag-ship of the Christian Missionary Society, as far as the public was concerned. He died broken in heart and spirit.

James (Holy) Johnson (1836-1914), born in Sierra Leone to Yoruba parents, became renowned as the earliest and the most outspoken advocate of an African church



JAMES JOHNSON AS A YOUNG MAN

Christian ex-slaves repatriated from Brazil and other parts of the Americas. Missionaries, white and black, from Europe and the United States responded to requests from Lagos and Obeokuta for Christian enterprises. Ministers and teachers from Sierra Leone contributed a large share of the early Protestant mission work, and their descendants remained prominent in the Christian communities.

By the middle of the nineteenth century, the British Methodist Church, the Church Missionary Society (Anglican), the American Baptists, and the Church of Scotland (Presbyterian) were represented in the South. In 1868, the first Roman Catholic mission was established since the Portuguese left. The British kept the missionaries out of the North for fear of clashing with Muslims.

During this period, the Church Missionary Society elevated three Nigerians to the bishopric: Samuel Englishmen have had the benefit of a Christian Civilization for many centuries; and we do most sincerely believe that those who have had this blessing have certain gifts and talents to use in the Masters' service which you do not possess, and by which we

which would be African in personnel, in liturgy, in Hymnology, in rituals, in theology and in forms accommodating to the racial peculiarities and customs of Africans, compatible with their understanding of the Christian faith. As a minister, prepared by Fourah Bay Institute, and as a journalist, educator, legislator and author, Johnson enjoyed the unique reputation as the most pious and genuine Christian in West Africa; hence, the name, "Holy" Johnson. Yet, he was a remarkably ardent agitator of black consciousness, and a stormy adversary in the church and state.

Nominally, Johnson was the logical successor to Bishop Crowther, but his views on African nationalism were repugnant to the hierarchy of the church. He bitterly criticized them over the Crowther debacle referring to them as intruders and plunderers. Were it not for this brilliance and the adoration that people from all walks of life had for him, he would have been discharged but it would have caused disruption in the society. Johnson did not wish to see this happen and a compromise was ar-



rived at by him accepting the appointment in 1899 as assistant bishop of the Niger Delta Church Pastorate.

Of the estimated 55 million in population in 1971, about 44% professed to be Muslims; 22% Christians; and the rest adhered to traditional religions. Islam is prevalent in the North, Christianity in the Southeast; and a mixture of both in the southwest.

The first African missionary engaged by the Dutch was Christian Protten (believed to have been Ghananian). He had become a Christian before attending a Maravian institute in Saxony, Germany in 1735. After studying there, he arranged with the Dutch to send him to Ghana as a missionary.

Protten arrived in 1737. It appeared that he was unsuited for the work, and seemed fearful of being apprehended as a runaway slave. Protten was back in Europe in 1741. Ajaye Crowther, Isaac Aluwole Phillips, and Isaac Aluwole; James (Holy) Johnson became assistant bishop. Crowther and Johnson became renowned. Crowther, because he was the first black bishop of the Church of England and founder of the Niger Mission in 1857. He was a recaptured and liberated slave and symbolized the capacity of the African to learn and master western ways of life; to understand life according to the sublime tenets of the Christian religion. He founded, organized and directed a mission to the extent that far outshone the European-founded and controlled Protestant missions in Africa. In no other part of the continent did an African possess such vast powers as Crowther had over a limitless diocese covering an area about one-fifth the size of the United States. Until 1880, he ruled this vast mission single-handed, by having under his control the ecclesiastical, financial and administrative powers, such as were found in all other missions of the Church Missionary Society.

Envy and racial prejudice converged to reduce Crowther to a figure head, as seen from the printed announcement by the society, dated April 9, 1891:

*Republic of Ghana (formerly La Mina and British Colony of the Gold Coast)*

Gold was found in the country in 1470 by a Portuguese explorer and he called the area La Mina (gold). In 1482, the king dispatched 600 men there to mine it. The land had been granted in a trade alliance with the African Chief. Structures were quickly built and named the Castle of San Jorge (St. George). In 1486, King John conferred upon the castle all the rights and privileges of a city, and added the "Lord of Guinea" to his other titles.

Following the Reformation in Europe, the Dutch, by 1642, had forced the Portuguese from the country and replaced the Catholic priests with their Protestant ministers. Then came the Danes who built the Christianborg Castle in Accra; the English, by 1760, had constructed thirteen trading posts; the Dutch eleven; and the Brandenburg Company (German) one.

It was customary for the Dutch to Christianize the overseas peoples they controlled. Hence, the minister always stood second to the director-general; and the clerk of the church, though last, was included in the hierarchy.

Fifteen years later, he made a second attempt as a missionary. This time for the Danes at its Christianborg Castle in Accra. In 1761, Protten was back in Europe. From 1763 until his death in 1769, he apparently continued in service at Christianborg for he produced a written grammar in the Fante language in 1764. It included selections from the

## Bible.

The first Ghananian the Dutch educated overseas was Jacobus Elisa Johannes Captein. In 1742, after five years' study at the University of Leyden in Holland, he delivered an oration in Latin on the theme that slavery was not contrary to religious liberty. It was published and went through four editions. Captein was ordained to the ministry of the Dutch Reformed Church, the first African to receive Protestant ordination. He was assigned as chaplain to the Dutch West India Company in Ghana. The company administered affairs of the country. In 1744, he published a translation of the "Twelve Articles of the Apostles Creed" into the Fanti language.

His marriage was an unfortunate experience. He had chosen a Ghananian for a wife but his superiors in Holland would not approve because she had not been baptized. Captein married a European. Profession of Christianity in the early days made interracial marriage acceptable. Nevertheless, the Europeans shunned his office and his own people ostracized him. His career was short and troubled. Captein died at the early age of thirty. His loneliness could have very well quenched his spirit. Another case of an unhappy ending occurred to a contemporary countryman.

Anthony William Amo of Axim was taken to Germany at a young age. He became a protege of the Princess of Brunswick and was educated at Halle in Saxony and at Wittenberg University. He earned a doctorate degree in 1734, and the Count of Berlin awarded him the title of Counsellor of State, in recognition of his personal merit. When his benefactress died, Amo became melancholy. Although he had lived in Europe for thirty years, he returned to Axim and lived as a recluse.

Philip Quaque of Cape Coast was trained in Europe by the Anglicans and was the first African ordained by the Church of England. In 1765, he was appointed by the Society for Promoting Christian Knowledge as its Missionary, school master and Catechist to Negroes on the Gold Coast.

The task of converting his countrymen to Christianity was most difficult. In nine years only fifty-two persons had been baptized, including children and Europeans. The primary obstacle was the unworthy example of the Europeans. One governor even openly ridiculed religion, and public worship was sometimes suspended for nearly a year. The effect, in general, was offering Africans the white man's vices rather than his religion.

Quaque worked under great pressure, without a colleague to share his burden. In 1791, the governor suspended him for failing to bear arms in defense of the fort. Quaque contended that it was inconsistent with his profession. His appeal was sustained by the home office in London and his salary was increased. However, another charge against him was substantiated upon his death in 1816. It was found that he had mingled interest in trade with his ministerial duties. In harmony with the charge was the discovery that Quaque's salary had remained undrawn for five years.

The eighteenth century missionary activity in Ghana was an isolated effort and mostly on a small scale, but the situation changed significantly in the nineteenth century. Four major societies established missions: the Basel Mission of Switzerland in 1827; the Wesleyan Methodist Missionary Society in 1835; the North German Missionary Society or Bremen Mission in 1847; and the Roman Catholic Society of African Mission in 1880.

The most noted Ghananian clergyman during this century was Carl Christian Reindorf (1834-1917). He devoted fifty years to the Basel Mission, advancing to full minister

in 1872. Reindorf acquired, through extensive travel, a thorough knowledge of the native system of herbal treatment, and built a reputation as a native doctor. He ceased this practice to concentrate on evangelistic work. In 1893, he retired, and in 1907 revised his monumental work, *History of the Gold Coast and Ashanti*, London, 1889, and also wrote other smaller works.

David Asante trained in Europe for five years. In 1862, he began a thirty-year career of ministry in Ghana for the Basel Mission.

Among those who contributed to the life of the nation, specifically through work in the church, were: Kofi Assam and Ernest J. Hayford. Their sponsor for an education in Sierra Leone was the Ghana Methodist Church. They were the first Africans appointed assistant masters of schools. Among their colleagues were Rev. S.R.B. Attoh-Ahuma, school master; Rev. F. Egyir Assam, brother of Kofi, headmaster of the Church's school; George Ekem, a surveyor who lost his life during an English expedition to northern Ghana; and W. S. Johnston, one of the best journalists Ghana has produced.

Perhaps the most noteworthy of the laymen were Captain John M. Sarbah and his son of the same name. The captain was a member of the Legislative Council; commander of the Gold Coast Rifle Corps during the Ashanti Expedition in 1873-1875; a leading merchant, and officer in the Wesleyan Church.

The son, John Mensah Sarbah (1863-1910) was a lawyer, author, and member of the Legislative Council. He trained for law at Lincoln's Inn, London. In his practice, he became the country's leading lawyer in applying and interpreting the "Native Customary Law." He had access to official documents as resource for his book, *Fanti Customary Laws*, London 1897. In 1903, he was knighted, a Companion of the Order of St. Michael and St. George (C.M.G.), by His Majesty, the King of England. Sarbah died in 1910.

According to the 1970 census, about 43% of the adult population professed to be Christians; 12% Muslims; and the rest adhered to traditional religions. Christianity is prevalent in the South, and Islam in the North.

## Republic of Liberia

Portuguese explorers first touched the coast of what is now Liberia in 1461, and during the next three centuries a flourishing trade was conducted which attracted other traders. Their interests were in ivory and malagueta pepper—the basis for naming the area Malagueta at the Grain or pepper Coast.

Few of the coastal natives were sold into slavery but, as middlemen for Europeans, they engaged in intertribal wars and the economy became dependent upon the slave trade.

In 1816, a group of Americans founded the American Colonization Society for the purpose of settling "free persons of color" on the African continent. At the time, there were some 200,000 freed blacks residing in the United States. The rapidly increasing number was causing concern not only to southern slave holders who saw freedmen as a threat to their economic and social system, but also to northerners who did not relish a multiracial society.

Under the leadership of three whites, 88 settlers in 1820 arrived in Sierra Leone but were refused admittance and they landed on Sherbo Island farther down the coast. Within a few weeks, the leaders and 22 of the settlers died of fever. Elijah Johnson, a survivor, was able to get Sierra Leone to accept them. The following year, they were picked up by another group of colonists and a settlement was established on Cape Mesurado. After the

arrival in 1822 of Jehude Ashmun, a young Methodist minister, as agent of the settlement, conditions began to improve. Elijah Johnson, later regarded as the "Father of Liberia," was placed in charge of fortifications and the defense force. Surviving was most difficult, but by 1828 they were joined by 1,200 other colonists and Liberia became a reality.

Although the Colonization Society had widespread support, it never received direct government backing, other than payment for support of slaves taken from captured ships found violating the act.

One of the motives of the Colonization Society was to civilize and connect Africans by settling Christian American blacks in their midst. Missionary activity therefore was an important aspect of the life of the colony. Clergymen representing all major Protestant denominations went to Liberia with every group of settlers, and some went to Liberia with every group of settlers, and some went separately. Among the most noteworthy black missionaries were:

Rev. Lott Carey (c. 1780-1828), the first American missionary, God-sent to Liberia. Carey was born a slave in Charles City, Virginia. In 1804, he was sent to Richmond and worked as a packer of tobacco in a warehouse. For two or three years, he was excessively profane and much addicted to intoxication. After hearing a sermon in 1807, based on the Lord's conversation with Nicodemus, he made an open profession of Christianity and joined the First Baptist Church. The sermon awakened in him a strong desire to read and write. He obtained a Testament and began learning his letters, with occasional help from a co-worker. His objective was reached in a short time and he began holding meetings and preaching. Although he did not have any formal education, he would frequently exhibit a boldness of thought and a strength of natural native intellect.

In 1813, a widower, he bought his freedom and that of his two little children for \$850. Most of the money was derived from the sale of small parcels of waste tobacco which he was permitted to take in compensation for his exemplary work. In 1815, Carey organized the African Missionary Society, the first of its kind in this country. Within five years, it raised \$700.00 for African Missions. His interest in the colonization movement impelled him to go to Liberia as a Missionary. In 1820, he was earning \$800.00 a year, and was comfortably situated. To explain his inducement, he said, "I am an African; and in this country, however meritorious my conduct and respectable my character, I cannot receive the credit due to either. I wish to go to a country where I shall be estimated by my merits, not by my complexion. And I likewise feel bound to labor for my suffering race."

Carey arrived in Liberia in March 1820. His intellectual ability, firmness of purpose, unbending integrity, correct judgement and benevolence caused him to be beloved, respected and influential. He quickly achieved honor and distinction. During the miasma season of the year, he attended the sick. From this experience and what he had previously learned about medicine, he served as physician of the settlement, without compensation.

In 1826, Carey was elected vice-agent of the settlement. Early in 1828, when Jehudi Ashmun, Carey's immediate supervisor, returned to the States because of illness, he committed, with conviction, the administration of the settlement to Carey. For about six months he conducted the affairs of the settlement with energy and wisdom, in line with his unblemished reputation. During this time he continued to expose the duplicity of the Coloni-

zation Society. Suddenly, on November 8, an explosion of gunpowder killed him and seven others. It is said that had Carey possessed the advantages of education, few men of his time would have excelled him in knowledge or genius.

Alexander Crummell (1819-1898) in ill health and was unable to obtain the necessary financial support for his missionary work. He was conducting a private school for boys, which though patronized by some of the best citizens, did not yield him adequate support.

Crummell went to England. There he was cordially received and preached throughout the country. In 1851, he entered Queen's College of Cambridge University and earned a bachelor of arts degree in 1853. From there, he went to Africa to begin his missionary work. For twenty years he served as a clergyman and educator, visiting different parts of Liberia and Sierra Leone delivering speeches and addresses.

Crummell returned to America permanently in 1873 and was placed in charge of St. Mary's Protestant Episcopal Mission in Washington, D.C. Meanwhile, he organized a flourishing congregation and built St. Luke's Protestant Episcopal Church which he pastored for twenty-two years. During the time, he made extensive trips to leading cities in the country delivering sermons, lectures and addresses on a variety of subjects at colleges and religious conventions. He attracted large and interested audiences by his charm of manner, choice of diction, broad scholarship, wide range of information, and his splendid optimism.

One of Crummell's most striking traits was championing the cause of his race, with a readiness and eagerness against vicious assaults. One in particular was by Rev. J. L. Tucker, a well-known white Protestant Episcopal clergyman of Mississippi. At a church conference, Tucker advocated the closing of all Northern and black agencies promoting church work in the South. To this, Crummell replied at length in a pamphlet entitled "A Defense of the Negro Race in America." The publication created a sensation. Another of his publications was an address entitled "The Black Woman of the South; Her Neglects and Her Needs." The address was first delivered in Ocean Grove, New Jersey, August 15, 1883 and was repeated at various other places throughout the country. It had a press run of 500,000 copies and brought more than \$1,000,000 into the treasury of the Freedmen's Aid Society for which the address was specifically prepared.

The crowning work of Crummell's life was his founding of the American Negro Academy on March 5, 1897. He described it as "an organization of authors, scholars, artists and those distinguished in other walks of life; men of African descent, for the promotion of scholarly work, the aiding of youth of genius in attainment of the higher culture at home and abroad, and the fathering into its archives of valuable data."

"Dr. Crummell," writes Dr. John W. Crummell in his book, *The Negro in American History*, was easily the ripest literary scholar, the writer of the most graceful and faultless English, and the most brilliant conversationalist the race has produced in this country."

While a citizen of Liberia, Crummell published in 1862 *The Future of Africa*, a volume of ten addresses. Another was *The Greatness of Christ and Other Sermons*, published in 1882. This was followed by *Africa and America*, published in 1891.

Edward Wilmst Blyden (1832-1912) was born on the Island of St. Thomas in the Danish West Indies.



## CONTINUED FROM PAGE 11

His parents were of West African Ibo stock, and were members of the Dutch Reformed Church. As a youth, Blyden was observed to have unusual intellectual capacity and was urged to pursue collegiate work in the United States. In 1850, he went to New York for that purpose but was refused admission to the various colleges because of race. He looked forward to working in Africa after adequately preparing himself and this rebuff intensified his determination.

The following year, Blyden went to Liberia and became a student at Alexander High School in Monrovia. Excelling in his work, he soon became an instructor, and in 1858 its principal. When Liberia College was established in 1862, he was appointed professor of languages. Blyden had a working knowledge of French, German, Italian and Spanish among modern languages; of Hebrew, Greek and Latin among the classics, and was familiar with Arabic. In the same year, his book *Liberia's Offerings*, was published.

Blyden was influential in Liberia's politics and, because of his exceptional ability, education and travel experience, he was appointed secretary of State in 1864, but continued his educational work at the college. With a view to improve his knowledge of the Arabic language, he went to Egypt, Syria and Palestine. From this experience, he wrote *From West Africa to Palestine*.

Blyden resigned from the college in 1871 and spent two years in Sierra Leone. While there, he was twice entrusted by the British government to negotiate treaties with native chiefs. He returned to Liberia for appointment as Minister Plenipotentiary to the Court of St. James.

Blyden returned to America in 1880, as representative of the Presbyterian General Assembly at Madison, Wisconsin. He preached and lectured before substantial appreciative audiences in many large cities. Several of the addresses appear in his book, *Christianity, Islam and the Negro*, published in 1887.

When Blyden returned to Liberia, he was appointed president of the college, but resigned in 1884 to work among the Muslims. In 1892, he was again appointed Liberian representative to the Court of St. James. While in London, he was elected honorary member of several clubs of English scholars. In America, Lafayette and Hamilton Colleges and Lincoln University conferred honorary degrees, and in 1897, he became a founding member of the American Negro Academy; and about this time, vice president of the American Colonization Society. Distinguished scholars in Europe and America such as Gladstone, Lord Brougham, Herbert Spencer, Lord Salisbury, R. Bosworth Smith, Charles Dickens, Stafford Brooke, the Earl of Derby and Charles Sumner included Blyden among their correspondents. Blyden also wrote *West Africa Before Europe*, in 1905, and a number of monographs.

Of the rough estimate in mid 1971 of 1.25 million in population, 60% to 70% adhere to traditional religious forms; about 15% professed Christianity; and the rest were Muslims.

## Republic of Ivory Coast

Nothing is known about the original inhabitants; they were either displaced or absorbed by the ancestors of the present indigenous population. Evidence indicates that they came into the area in small numbers between the tenth and eighteenth centuries, after the breakup of the several empires of the western Sudan. This mixture of different ethnic groups was brought together by the accidents

of colonial conquests and made an entity for administrative convenience.

The availability of fine ivory led to the naming of the area. The absence, however, of suitable places to anchor ships along the coastline precluded permanent trading posts and limited the plane trade. At its height, fewer than 2,000 slaves per year were exported, compared to roughly 10,000 from Ghana, and 100,000 or more from Nigeria.

The history of the country, as a political unit, dates only from 1893 when it became a French colony. Intensive development, however, was not undertaken until after World War I, and this was within the framework of the huge French West African Federation, comprising Dahomey (now Benin), Guinea, Niger, Sudan, Senegal, Upper Volta, and Mauritania.

The Catholics built a church in the Ivory Coast in 1687 when the French had an outpost there. It was disbanded with the closing of the facility and Christianity was not revived until an invitation was received from the king in 1843. The African Missions of Lyons undertook the education of the native population in 1895, but in 1905 the French laws on separation of Church and state ended this atmosphere for proselytizing. Up to 1900, Christianity had hardly gained a foothold in the Ivory Coast. The extent of its growth since then is reflected in the following statistics:

Of the estimated population of 5,013,000 in 1973 some 25% professed to be Muslims; 12% Christians, and the remainder adhered to indigenous religion. Christians are concentrated mostly in the South.

## The Republic of South Africa

Research by anthropologists indicates that the predecessors of modern man inhabited what is now South Africa well over a million years ago, but the precise relationship is obscure. There is evidence, however, that ancestors of the peoples called Bushmen and Hottentots by the early Dutch settlers date roughly between 10,000 and 20,000 years ago; and that the Hottentots were followed by ancestors of the Bantu-speaking majority around the beginning of the Christian era.

Nine years after a Portuguese expedition first rounded the coast of Africa in 1488, its traders came to barter for spices. The trading attracted competition by other Europeans, the Dutch in particular. They displaced the Portuguese in 1652 and formed the nucleus of a settlement. Claiming theft of cattle, they waged war with their superior weapons and defeated the Africans. As their reward, they seized the desirable grazing lands beyond Cape Peninsula. Throughout the history of South Africa the claim of loss of cattle to theft has been the recurrent excuse for warfare and for seizure of land. As emigres of various white nationalities increased, more wars were fought and land taken. Then the Europeans started to war among themselves for division of land and power. In the process, the Africans were made vassals and a completely racially segregated society apartheid, became the official policy of the government—white, colored (mixed breed), Asians and Africans.

Religions of the Africans at the time were closely integrated with tribal life—nature gods, ancestral spirits, incarnation of relatives in animals, and a varying concept of a higher creator or universal god were common elements.

At first, the Dutch Reformed Ministers sought to convert Africans and the coloreds but its Cape settlers frowned on it as a step toward equalization and the efforts ceased. The Moravian Brethren ar-

rived as missionaries in 1792 and established missions, and at the turn of the century, the British gained control of Capetown. The London Missionary Society paid systematic attention to education and sought to inculcate the Protestant ethic of respect for work and humility to thereby change the warrior's traditional contempt for manual labor. The society established model farms to teach modern farming methods, as well as house-keeping to the women. Later, formal schools were established by other mission groups. Many European and American missionaries went to South Africa to work among the Bantu. Their success, despite African distrust of white intentions, appears to have been the result, at least in part to medical and educational activities. In connection with these programs, they encouraged active and fairly equal participation in the church.

American missionaries among the Zulus ordained the first Zulu pastor in 1870, after a ten-year effort in the area. They prescribed a clear code of religious ethical behavior and, in 1883, produced a Zulu translation of the Bible. The Home Missionary Movement was turned over to a board of six Zulus in 1885. The government gave American societies large tracts of land to establish stations, surrounded by communities of Zulu converts. Americans, Scandinavians, and Germans tended to encourage African converts to establish their own congregations.

After the discovery of gold, a new influx of missionaries from Europe and America arrived to work with African laborers flocking to the land. Many of these represented Pentecostal churches, Salvation Army groups, and Seventh Day Adventists. In Natal, the South Africa General Mission established the Dumisa Training Institute for Pastors and Evangelists, an interdenominational theological institute, where many Zulus trained and later became the heads of separatist congregations. The separatist church movement, begun between 1890 and 1910, was an attempt to give new churches roots in the soil where they had been planted. It sought also to produce "a self-supporting, self-governing, and self-propagating church." The movement met with considerable hostility and suspicion among the English and Dutch religious and secular authorities.

The extent of the success of the movement is indicated in the following report provided by the country's Bureau of Statistics on 1968:

Of the 10,927,928 Africans included in the census, 3,491,897 adhered to tribal religions; 5,599 were Muslims; 305 practiced Eastern religions; 135 were Jewish; and the balance were Christians.

The West Indies  
(Selected Countries)

Since the time of Prince Henry the Navigator (1394-1460), there was the conviction that a sea route existed round the south of Africa to India. Mathematicians, astronomers and geographers worked on a number of expeditions to chart the unexplored course. In this connection, an expedition in 1492, headed by Christopher Columbus, an unknown Italian navigator, sponsored by King Ferdinand and Queen Isabella of Spain, stumbled upon the West Indies, and a new world was opened.

Adventurers, traditionally desirous of opportunities to make a fortune, went out to exploit the virgin land. Having the advantage of steel swords and gun-powder, they were prepared for any eventuality by humans or beasts. In this instance, the humans were Indians

(Arawaks), living for hundreds of years undisturbed by outsiders.

The adventurers found gold and enslaved the Indians to mine it. Unaccustomed to the nature of the work, lack of freedom, contraction of the white man's diseases, together with excessive demands for gold production, virtually wiped out the Indian population of some 200,000 in the twenty-two years between 1492 and 1514.

Las Casas, a Dominican monk, stationed in Hispaniola, now Haiti and the Dominican Republic, proposed to the Spanish throne that West Africans from Guinea replace the Indians, for the labor of one African was more valuable than four Indians. Action in this connection was begun in 1562, and more fully developed in the beginning of 1660. During the period of slavery, 1492-1807, Joel Deerr, in his book, *History of Sugar*, estimates that close to 2,000,000 slaves were brought to the British West Indies; and an estimate of 271,500 were taken to the French colonies between 1788 and 1792.

Both the French and English governments were concerned with conversion of their slaves to Christianity, but faced stiff opposition from planters. The idea of brotherhood in Christian teachings disturbed them and they feared that the instructions would lead to more knowledge and possibly rebellion.

Missionary work was made even more difficult because the slaves lived in closed communities, and the grinding labor on the plantations left them little chance of learning any new way of life. Tribal customs which survived were not readily discarded for the little understood practices of Christianity. The differences in languages presented another obstacle. The field slave heard little English except the commands and curses of the European employees. The English learned what was sufficient to answer questions, but was usually insufficient to follow missionary teaching about Christianity.

The number of missionaries at work in the West Indies was never sufficient for the task before them. Death rate was high and replacement of deceased missionaries required months and sometimes years.



## JAMAICAN BAPTISM

The general sympathies of missionaries were naturally favorable to the slave even though they did not organize or instigate an anti-slavery movement. The hostile climate in which missionaries worked made it impossible to openly support the abolitionist movement in England and France. Consequently, only a fair amount of success was obtained in their desire and efforts to convert slaves to Christianity.

A factor also of undermining importance to religion was the social stratification of the population other than the master-slave relationship. Within each group there were social classes. Thus, the planter or the attorney was a step above the overseer, who occupied a more respected position than the book-keeper or the tradesmen and other

white employees on the plantation. Another distraction was among the creoles and the immigrant whites.

The term creole came into use by the middle of the nineteenth century as a reference to the Spanish, French and English colonists born in the West Indies. They were the elite, dominating the economic, political, social and cultural affairs in the plantation society.

Because slaves far outnumbered whites, government regulations in some English-controlled islands required planters to employ one indentured white person for every twenty or so of slaves, in order to increase the white population. These individuals, called "deficiency men," comprised the lower rank among the immigrants. Though they were white, a great social gulf existed. Barbadian "deficiency men" are still to be found in that island as poor peasant cultivators.

Among the slaves too there were social groupings based on place of birth, and on complexion. For newly imported slaves, their previous rank and occupation in Africa were important considerations. Taken into account also were the wealth and social position of the slave's owner, and the nature of the slave's occupation. A skilled slave was a person of some prestige among his fellows, and a domestic slave joined social stature since his or her work was easier and because of the close association with the planter and his family. The field slave, unless possessing the power of healing or magic (obeah), or assigned as a driver, was the lowest social group among the slaves. Versions of those social differences have been carried over into present-day society.

They were the elite, dominating the economic political, social and cultural affairs in the plantation society. The lowest rungs on the social ladder were held by African slaves and their freed descendants. Thus, color, class, and culture converged to elevate whites, debase blacks, and make upward mobility possible only for those of mixed ancestry willing to forget their African heritage and adopt European manners and education.

## Jamaica

At the onset credit is extended to Father Edmund Davis for his scholarly and insightful thesis, *Rites and Blessings* for which he earned a master's degree, magna cum laude, from Pittsburgh Theological Seminary in Pennsylvania in 1975. It was published by Ceda Press, Bridgetown, Barbados, in 1977. His analyses and interpretations, from a black perspective, of the early history of the church in Jamaica are largely the basis for this part of the essay.

In May 1494, Christopher Columbus sighted Jamaica on his second voyage to the West Indies. Span-



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iards settled there in 1510, and for 150 years they did little to develop or people this island. Their interests lay almost entirely in the exploitation of the mainland for its precious metals. The population of Spanish and African descent in 1655, when the English arrived, was, by one estimate, only 3,000, and about one-half of them were slaves. Some (called maroons, meaning break-away) resisted the British and fled to the hills. Their continued resistance for five years prevented the British from controlling the entire island.

The ancestors of Jamaica's black population were brought to the island as slaves in the late seventeenth, eighteenth and nineteenth centuries to work on the sugar plantations. For a while, the commerce of Jamaica made it the most valued territory in the British Empire.

The country has had a sizable white population since British officers and soldiers settled there in 1655. Then came prisoners—some were criminals and some who were deported to the island, were captured in the course of battles with the Irish and Scots—together with more than 1,000 Irish children under fourteen years old; others came as indentured servants.

Unreliable estimates suggest a white population of 4,500 in 1658; under 10,000 until about 1740, then the number tapered off and settlers from Barbados were replacements. They brought the number to the 8,000 to 9,000 range. During the same period, the slave population was roughly 9,500. In the eighteenth century the slave ships changed their course, which enabled them to supply Jamaica with more of their human cargo. Hence, the number of slaves increased to 40,000-50,000—five times greater than the white population.

Beginning in 1673, Jamaica experienced a half-dozen major slave rebellions waged by the Maroons. Treaties with them were not concluded until 1739 and 1740.

Another development in the late seventeenth century was the emergence of a small number of mulattoes who had become free, and an even smaller number of free blacks. They shared the economic interest of the white population, and to some extent, their other interests.

By order of the King, the Church of Jamaica became an extension of the Church of England in 1661, under the ecclesiastical jurisdiction of the Bishop of London. The first organized introduction of Christianity in Jamaica was in 1787 when the Bishop reputed to be of dubious character, ordained ten men to work in the West Indies. It was commonly understood that the Bishop ordained men of lower qualifications for the colonies than would have been accepted to work in England. In general, the Englishmen who brought Christianity to the new world were not missionaries but secular Christians with their culture, colonizing zeal, a hunger for wealth, and a desire for expanding the British Empire. The potential of the West Indies was promising, and despite the high death rate, there were those willing to take the risk.

Those recruited were not largely from the upper classes, yet in the colonies they were placed among those persons who were at the top of the social pyramid. Among the emigres were some unsuccessful planters, merchants and ex-military officers who sought Holy Orders in England so that they could return to Jamaica and enjoy the emoluments of the island's rectories. The clergymen were mostly newcomers, without colonial traditions or family ties, and almost certainly of a type who failed to see a clear course to promotions at

home. The caliber of missionaries and clergy working in the country impelled the first Bishop of Jamaica, Christopher Lipscomb, to candidly state that he expected no good in the Jamaica Church until the old clergy were rooted out.

From 1655 to 1748, the clergy was supported by funds from the Colonial Treasury and by Vestry Allowances. In the latter year the island's Assembly forbade the Vestry allowances and increased its support largely by grants until 1870. The close tie, in addition to the unorganized condition (with no supervision, priests could act autonomously), and the conservative nature of the Church itself, rendered it powerless to engage in any effective missionary outreach program. The indifference of the Church of England in Jamaica to missionary responsibilities facilitated entrance of nonconformist missionaries—the Baptists, Methodists, and Moravians.

When the Baptists from Europe arrived in 1784, black missionaries, such as George Gibbs, and Moses Baker, ministers from the United States, had already been preaching to the slaves. They were so successful, legal obstacles were placed in their way. Missionaries now had to obtain licenses in order to preach and they were generally withheld from blacks. George Gibbs was imprisoned and Moses Baker was silenced. In 1793, when a Methodist missionary converted a house into a chapel, a riot was staged. As a result, preaching after dark was prohibited. This was the only time slaves could attend service, except on Sundays, the single day they had to cultivate their provision grounds. In 1807, an Act was passed fining planters who allowed nonconformist missionaries to instruct slaves, or admitted them to their chapels or houses.

Some white clergymen shared the view of planters that conversion of slaves to Christianity would give them the notion of equality. Even some nonconformist missionaries allowed their preaching, policies, and practices to be molded by the establishment. In 1739, Count Zinzendorf, the Moravian leader, counseled the slaves in St. Thomas that God punished the first Africans by making them slaves, and that conversion to Christianity would make them free, not from control of their masters but simply from their wicked habits and thoughts and everything that made them dissatisfied with their lot.

The church was part and parcel of the racial climate of the time, and this affected its mission to all strata of society. There were some priests of the Church of England in Jamaica who bitterly opposed slavery and they were fined or jailed. The planters, having friends in all the influential institutions on the island, dominated the society.

With the approach of the nineteenth century, a slow evolution began. The Church of England became involved in the Evangelical movement within the Church itself, and the policies of the Church of Jamaica came under review.

In 1779, an Act was passed by the House of Commons in England directing priests to allot a certain portion of each Sunday for instructions to slaves. In 1815, the Legislative Council of the island gave formal recognition to the rights of slaves to receive religious instructions. These actions were in the right direction but were too little and too late. By mid-nineteenth century, the activities of nonconformist missionaries, especially the Baptists, Methodists, and Moravians, were giving a sense of worth and dignity to the ex-slaves. These denominations were becoming a real challenge to the Established Church. Furthermore, the liturgy of nonconformist denominations was less formalized and stereotyped than the Church of England,

and their form of church government was extremely democratic. The emotional mode of their preaching had a spontaneous appeal to the masses of blacks.

The island was made a Diocese in 1824, and the Colonial Missionary Society, with the financial support of the Society for Propagation of the Gospel, sent missionaries to establish mission stations for schools and chapels. It was hoped that the Jamaican Church would in time become a self-sufficient local entity. The efforts failed, and the missionaries from the society withdrew in 1850.

As the century wore on, it became increasingly evident that the Church of England in Jamaica, in its own interest and survival, had to cope with the changing social order, necessitating the training of blacks as priests.

In the mid-1970's, the estimated population of Jamaica was slightly more than two million. The great majority were Christians or members of an Afro-Christian sect. The religious practices of the upper and upper middle class closely resembled those of the European sister churches—mostly Anglican, Methodist, Baptist, Presbyterian, and Roman Catholic. Middle and some lower class members practiced a more fundamentalist religion.

## Trinidad and Tobago

Trinidad was first sighted by Christopher Columbus on July 31, 1498, during his third voyage of discovery. Three mountain points were visible as he neared the coast and to him, they symbolized the Holy Trinity—the unity of Father, Son and the Holy Spirit—thus, the name Trinidad.

Columbus claimed the island for Spain, sponsor of the voyage, but it was some thirty years afterwards that any attempt at conquest was made. Columbus found, in his brief contact, that the inhabitants were Indians (the warlike Caribs in Tobago and the peaceful Arawaks who outnumbered the Caribs in Trinidad.) Before the two islands were ceded to Great Britain (Trinidad in 1802; Tobago in 1814), they had been conquered and abandoned, pillaged, settled, and developed by peoples from all parts of the globe, looking first for gold and then to set up sugar plantations. The resulting complex, multiethnic culture reflects several centuries of European exploration, colonial struggles, and the importation of Africans, East Indians and Chinese as slaves and indentured laborers to work on the sugar plantations.



According to Wm. G. Sewell's book, *The Ordeal of Free Labor in the West Indies*, written in 1862, the two islands were administratively linked in 1889. Tobago became a political subdivision of Trinidad. Beneath the competition among the Spanish, English and the French for powers and infusion of cultures, the foundation for a national culture was being laid by the assimilative and creative forces at work among the African slaves and their freed descendants.

The many strands in the population at the start of British rule were reflected in the 1803 census: Of the total population of 28,000, the English-speaking numbered 663 whites and 599 free colored; the Spanish-speaking, 505 whites, and 17,511 free colored; and the French-speaking, 1,093 whites and 2,925 free colored; slaves totaled 20,464, the majority were French-speaking.

The large free colored community was divided by religion and language. In addition, the British were totally unsympathetic to the rights of the indigenous people. Curfews and head taxes were imposed and public assembly was forbidden. In short, they were treated more like slaves than free men. Many discriminatory regulations were abolished in 1826, but social discrimination continued. As a class, the free coloreds were feared for their revolutionary potential, and they probably suffered most from a hardening of racial barriers in the nineteenth century. After 1826, they were no longer eligible for commissions in the militia and police, and their positions as property holders did

not bring them the respect experienced under Spanish rule.

Slavery was abolished by law throughout the British West Indies in 1834. At that time, slaves numbered 651,915. Their owners were compensated a total of twenty million pounds; 1,033,992 pounds were allocated to Trinidad, and 223,875 pounds to Tobago.

After emancipation, a large number of the freedmen abandoned the plantations and, in many cases established small farms, but an astonishing number became tradesmen. By the early 1850's, they formed a cadre of merchants and mechanics. As an example in Port-of-Spain, four-fifths of the former slaves were engaged in trade. Some accumulated quite a bit of wealth. The shortage of farm laborers which this defection caused induced the British government to subsidize immigration under an indenture system. Efforts to attract blacks from the United States and Europeans failed, and in 1845 Chinese immigrants arrived but were some displaced by East Indians.

The census of 1851 showed a population of 69,609. 10,812 were born in other British colonies; 8,097 in Africa; 4,915 in foreign colonies; 4,169 in India; and 729 were citizens of the United Kingdom. Most of the population consisted of blacks and creoles.

The term creole had come into use by the middle of the nineteenth century as a reference to the Spanish, French and English colonists.

## TURN TO PAGE 14

## Religion and Race in South Africa, 1960

| Religion                                   | Whites    | Coloureds | Asians  | Africans   |
|--|-----------|-----------|---------|------------|
| Nederduits                                 |           |           |         |            |
| Gereformeerde                              | 1,324,052 | 440,370   | 334     | 524,700    |
| Gereformeerde                              | 99,359    | 7,184     | 25      | 18,112     |
| Nederduits                                 |           |           |         |            |
| Hervormde                                  | 191,933   | 2,921     | 26      | 21,565     |
| Anglican                                   | 384,448   | 260,849   | 6,007   | 752,095    |
| Presbyterian                               | 111,267   | 6,191     | 204     | 203,929    |
| Methodist                                  | 267,122   | 117,123   | 2,482   | 1,320,560  |
| Roman Catholic                             | 192,234   | 118,900   | 10,316  | 755,073    |
| Apostolic Faith Mission                    | 60,691    | 17,245    | 658     | 119,960    |
| Congregational                             | 15,487    | 139,873   | 123     | 136,330    |
| Lutheran                                   | 34,080    | 73,918    | 61      | 542,668    |
| Baptist                                    | 33,929    | 11,269    | 2,665   | 103,700    |
| Full Gospel                                | 21,930    | 5,499     | 6,542   | 33,326     |
| Seventh Day Adventist                      | 11,401    | 8,165     | 307     | 22,604     |
| Bantu Christian churches                   |           |           |         | 2,313,365  |
| Other Christian                            | 151,823   | 162,196   | 6,212   | 552,060    |
| Jewish                                     | 114,762   | 105       | 112     | 135        |
| Buddhist                                   | 59        | 36        | 338     | 72         |
| Confucian                                  | 9         | 2         | 1,073   | 26         |
| Hindu                                      | 96        | 470       | 327,783 | 207        |
| Islam                                      | 240       | 92,130    | 99,068  | 5,599      |
| Other                                      | 2,063     | 4,384     | 409     | 9,927      |
| No church affiliation and refuse to state* | 36,874    | 14,162    | 7,013   | 3,001,659  |
| Unknown                                    | 26,300    | 26,061    | 5,289   | 490,238    |
| Total                                      | 3,080,159 | 1,509,053 | 477,047 | 10,927,922 |

\*Most of the Africans in this category are adherents of tribal religions.

Source: Adapted from Republic of South Africa, Bureau of Statistics, *South African Statistics, 1968*, Pretoria, 1968, pp. A-26, A-83.



The society underwent a change in intergroup relations after the colored and blacks began to participate in the annual carnival. It had been introduced by the French as an urban festival, in a rigidly segregated fashion for upper class creoles. It became an event which the masses used to ridicule or indirectly attack their social superiors and the government. The whites began to withdraw their participation and shun the street demonstrations out of fear. Participation by the coloreds was uneasy because of their ambivalent identification with the white property owners on one hand and the black masses on the other.

Roman Catholic priests accompanied the first Spanish settlers to the islands in the last quarter of the eighteenth century. As a consequence, their influence in religion had been traditional. The Anglican Church and other faiths gained some influence after the British acquired political power. In 1851, there were 43,605 Roman Catholics in the population; 16,246 Anglicans or Episcopalians; 2,508 Wesleyans (Methodists); 1,071 Presbyterians; 2,649 Hindus (East Indians); 1,016 Muslims; and 448 Baptists. French was the dominant language. Services in the Roman Cathedral in Port-of-Spain, and in other Catholic churches the sermons were usually preached in French or Spanish.

In the mid-1970's, the population of the two islands was little more than one million. The majority of them were Christians or members of Afro-Christian sects. Of the Christians, about 34% were Roman Catholics, and about 18% Anglicans. Hindus comprised 25%.

#### Barbados

Above, eastward of all the islands in the West Indies, lies Barbados. It was sighted and bypassed by the Portuguese in 1536, and by the English in 1620. The English returned in 1625 for exploration and found the island uninhabited. The discovery spurred a London trading company to finance a settlement which was established on February 17, 1627, with eighty Englishmen and ten Africans. The Africans taken as slaves were among the booty from a ship captured by the Englishmen enroute to Barbados.

The Barbados venture was markedly different from those the English experienced elsewhere in Africa and the West Indies. Since the island was uninhabited, the settlers did not have to contend with any indigenous people or compete with other countries for political, commercial or religious power. In addition, they had at the outset the free labor of African slaves which provided upwards of 12% of available manpower.

Most of the settlers were ruthless and unprincipled, concerned only of enriching themselves by any means at their command. The Anglican priest who accompanied the exploratory expedition could not tolerate the disgusting conduct of the men and left the expedition.

The following table shows the growth and distribution of the population by race during the period with which this essay is concerned. It reveals the progressive economic expansion and the escalating dependence upon the labor of the black population—slaves until 1834, and thereafter as wage earners in a society with built-in economic and society structures.

To attract the privileged and under-class Englishmen as immigrants, various agents of the trading company tempted them with promises of wealth and any easy life in a tropical climate. When recruitment slackened, kidnapping was adopted.

The difficulties and hardships to

survive on the island had to be revealed by experience. Even the privileged class who immigrated to stake a claim in land and become plantation owners had a hard time. Food and supplies were short until trade was developed; social life was almost nil; and violent quarrels between neighbors were frequent occurrences. There was also the danger of rebellion by the mistreated under-class (indentured servants), and by the African slaves. There were attempted rebellions, by the slaves in 1649, 1676 and 1702, informants; and an actual rebellion in 1816. In each instance the rebelling slaves were condemned to death.

The island did not have any mineral wealth and the settlement could only survive by profitably cultivating agricultural products for export. The need led them to negotiate with Indians in Guiana for a supply of appropriate roots and seeds. During the transaction, about forty Indians expressed a willingness to assist in producing the crops in exchange for some of the land. The offer was accepted but, upon arrival in Barbados, the Indians were betrayed and reduced to slaves.

Tobacco, cotton, and indigo failed as cash crops, due largely to predominance of 11,200 farmers in a population of 18,300 able-bodied white men and 5,600 African slaves. Quality controls could not be regulated and were therefore minimized, and production costs soared.

The Dutch, driven out of Brazil, arrived in 1645 when the tobacco economy was in difficulty. They taught the farmers the secret of sugar cultivation and manufacture. The experiments were highly successful, but establishment of a viable sugar economy required large plantations, heavy equipment, and an abundance of slaves. Only the wealthy could afford the investment required for these revolutionary changes. By 1667, the small farms had been converted into 745 large plantations and, as shown in the table, the number of African slaves increased to some 40,000. This development made Barbados the leading sugar producing island in the West Indies, and the most valued jewel of the British Crown.

Between 1629 and 1645, the Church of England divided the island into eleven parishes, each presided over by a rector, and a uniformity of common prayer and public worship was instituted. Thus, the Anglican faith was made formally and officially the Established religion of the settlement. Religious instructions, however, were denied the African slaves for fear that conversion would lead to the demand for freedom and equality.

The Quakers, dedicated to convert heathens to Christianity, saw the need and opportunity to render a service in Barbados and undertook to do so around 1658. They were bitterly opposed by the settlers and many of the Quakers fled the island to avoid severe prosecution. The Council passed an Act on April 25, 1676 prohibiting the African slaves from attending religious meetings of the Quakers, as of June 8, 1681.

Those Quakers, who had remained were looked upon with scorn and all of them left the island. Their place however, was taken by the Moravians (United Brethren of Germany) who were pioneer missionaries for the propagation of the Gospel among heathens.

Their mission in Barbados began in 1763. During the first twenty-five years of proselytizing, the Moravians were only able to convert about forty African slaves. The task was difficult because the slaves had little or no time or chance to learn a new religion. Then too, the tribal customs which had survived would not be readily relinquished for the little understood practices of Christianity. The difference in language was another obstacle. By the

late 1800's, the Moravian congregations had a total of 3,911 converted Africans worshipping under five missionaries. Their success in large part, was due to their unassuming humbleness in conduct, and non-interference in political or domestic affairs of the island.

The Wesleyan Church (Methodist) built its first meeting-house in Barbados in 1789. Its members consisted of thirty-four African slaves and sixteen whites. The meeting-house, large enough to seat 600 to 700 people, was deeply resented by the settlers. Large mobs pelted the building with stones, and frequently interrupted services with hideous noises. The rioters were prosecuted, paid for the damage incurred, and were dismissed upon the promise to leave the meeting-house alone.

The doctrine of the Wesleyan faith found few adherents. In 1812, the society comprised eleven Europeans, thirteen free persons of color and six slaves. New riots occurred in October 1823, and the meeting-house was completely destroyed by fire bombs. The government offered a reward of 100 pounds for information and connection of the rioters but the reward was never claimed. The denomination continued its work and, in 1857, it had an estimate membership of 5,380 (a breakout by color is not given).

Only a few Catholics resided on the island. The priest there was connected chiefly with the military which included a number of Catholics. A room was set aside in the barracks for their services.

About 1812, the Established Church of England, recognizing the likelihood of emancipation of slaves, posted eleven rectors and an assistant curate to Barbados to provide religious instructions and establish schools for the slaves. Responding to critical discussion in the Imperial Parliament about the distressing conditions of slaves in the colonies, an association of leading citizens was formed in Barbados in 1823 to provide religious instructions to slaves. Some eight thousand of them received the instructions. By 1834 there were

twenty-nine clergymen, twenty-one churches and chapels, and 154 schools, with the average attendance of 7,340. In 1846, there were forty-four churches and chapels, attended by 38,180 parishioners (racial breakout is not given).

Following decline of the sugar economy and the abolition of slavery in 1834, the large plantations were broken up and not many of the ex-slaves became small landed proprietors. A member of the other became mechanic, merchants, clerks, and business and professional men in public and private establishments. The most notable of the professional men was Conrad Reeves.

Typical of the indigenous professional man, Reeves was of humble birth. He spent some years as a journalist before qualifying for law. After serving in the Assembly, he became Solicitor General in 1874. During the crisis of 1866, when confederation of the West Indies was being considered by the Imperial Parliament, Reeves resigned to lead the fight for the island's powerful plantocracy which opposed the idea. He won through his demagogic appeals, culminating in removal of the Governor, who naturally had to support the Government.

Two other very significant developments in the nineteenth century were the legislation in 1831 which permitted the free colored to vote, and the legislation in 1840 which permitted anyone to be elected to the House of Assembly. Samuel Jackson Prescott, in 1843, was the first to be elected a member.

Barbados is one of the most densely populated countries in the world, and its people are the most homogenous in the West Indies.

The census of 1976 gives a population of 250,000. The Anglican faith is by far the dominant religion of the country, possibly 98% of the Christians. There are, however, representative numbers of Roman Catholics, Baptists, Seventh Day Adventists, the Salvation Army and others.

#### THE UNITED STATES

The first step to establish a black Christian church in the United

States was taken by field slaves. They learned about the faith from house slaves (this was perhaps the origin of "grapevine" communications in this country). The house slaves, generally a trusted and integral part of the manor house, were knowledgeable of practically all happenings in the household, as well as of the character and disposition of each member of the family. The field slaves fashioned their faith to serve their specific spiritual need for a god to ease the intense suffering they were enduring. Thus, evangelizing was not necessary initially to introduce Christianity to blacks in the United States.

Unrooted from their homes and shipped as beasts across the Atlantic Ocean into a strange, hostile environment, the Africans were lowly, despondent, bewildered and helpless. They were far away from their traditional system of family and kinship, and the organized forms of social and religious life. The gods they knew and had been worshipping were unable to rescue them. Seeing the exalted status of the white man, it was conceivable to them that the god he worshipped was powerful. This premise led them to seek relief through this god without their masters' knowledge.

When their spirit and strength were near the breaking point, they went deeply into the woods at midnight or before dawn. There, beyond the sight and hearing of their masters and overseers, they loudly prayed and sang songs of their creation. These songs became known as "Negro Spirituals". Typical of them are:

"Deep River, my home is over Jordan, Deep River  
Lord, I want to cross  
over into campground"

This spiritual conveys the desire for freedom.

"Steal away, steal away  
Steal away to Jesus  
Steal away, steal away home  
I hain't got long to stay  
here"

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## B-15

**Ten largest black denominations:**

A dark, high-contrast black and white photograph. In the center, a person is seated, wearing a garment with a light-colored, possibly floral or geometric pattern. The person's face is not clearly visible due to the low light. The background is almost entirely black, with some faint, indistinct shapes that suggest an interior space, perhaps a cave or a dark room. The overall mood is mysterious and somber.

The Society of Friends, generally referred to as Quakers, was the only religious group in the seventeenth century to oppose slavery as a principle for Christian living. Although all of its members, north of Virginia, did not free their slaves until 1783 at the close of the Revolutionary War, they accomplished a great deal. Their belief in laboring for the Kingdom of God on earth led them to organize the first society dedicated to the work of freeing the slaves; they taught basic skills to the freedmen so that they could make their own way in the social and economic structure; they provided the stimulus for other anti-slavery and abolitionist movements; and they were activists in the Underground Railroad. It was

To the Puritans, the slave trade was an honorable business which they developed into the most lucrative enterprise in Massachusetts and Rhode Island. The trade created a wealthy class of individuals holding private and public offices of great trust, power, responsibility and respect.

You declare in the presence of God and before this congregation that you do not ask for the Holy Baptism out of any design to free yourself from the duty and obedience you owe your master while you live, but merely for the good of your soul and to partake of the grace and blessings promised to members of the Church of Christ.

**TURN TO PAGE 18**

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In 1726, this revival of religious fervor spread to the American colonies, first in the North where the exhorters proselytized very successfully among free blacks. Then they went to the South and proselytized among the overseers, and clandestinely among the slaves. The efforts improved relationships between the overseers and the slaves, and their work became more productive. When the economics of the situation reached the slaveholders, many of them found it expedient to choose slaves to serve as exhorters on the plantations. This development was the second phase in creating the Christian church among blacks in the United States.

A number of the exhorters attracted white listeners and became fully engaged by them, some even served as pastors of their churches or of racially-mixed churches. Among them were: Lemuel Haynes (1753-1833) born in West Hartford, Connecticut. His father was African and his mother was white and of respectable New England ancestry. Haynes was abandoned in infancy. At the age of five months, he was placed in the home of a white family in Granville, Massachusetts where he grew into manhood. He received rudimentary training in the backward schools of the community and sought additional knowledge through reading good books.

After serving in the Revolutionary War, Haynes taught school and was tutored in theology until he was licensed in 1780 to preach in the Congregational denomination. He was ordained shortly afterwards and was called to pastor a church in Torrington, Connecticut. From there, he went to a church in West Rutland where he conducted revivals in neighboring towns. His later assignments were in Vermont, again in Connecticut and finally in 1822 in Granville, New York.

Haynes was not an exhorter, in terms of the expression. He falls in the category of a preacher whose racial identity was not a secret and

who pastored all-white churches during his fifty-three years in the ministry.

James Augustine Healy (1830-1900) was the first member of the black race to become a bishop in the Roman Catholic Church in the United States. He was born in Macon, Georgia. His mother was a mulatto slave and the father was an Irishman. They lived together as a family since the law in the state prohibited marriage between the races.

In 1837, young Healy was taken to the North to be educated; first in the Quaker school and later at Holy Cross College in Worcester, Mas-

sachusetts, a Catholic institution. Healy embraced the faith and studied for the priesthood in Montreal and in Paris. He was ordained in the Cathedral of Notre Dame in Paris in 1854.

His first post was in Boston as an apostolate among orphans in the Irish ghetto. His exemplary work transcended regard of race and led in 1855 to appointment as chancellor. By 1860, Healy was acknowledged as one of the foremost Catholic clergymen in Boston. He achieved further renown in pastoring the Church of St. James, the largest parish in Boston, for nine years.

The Pope appointed him bishop of the Maine diocese in 1875; it included New Hampshire. Under Healy's guidance, the diocese grew so rapidly that New Hampshire was separated. For twenty-five years he competently fulfilled the office of bishop, and became a personal friend of Pope Pius IX and Pope Leo XIII.

Bishop Healy had two brothers, Hugh and Patrick, both of whom became priests. His Sister, Martha, became a nun. Patrick taught at Georgetown University in Washington, D.C. from 1867 and was its president from 1873 to 1882.

The best known of the exhorters who preached nationally was Harry Hosier (Black Harry). He learned to preach from Rev. Francis Ashbury, the first bishop of the Methodist Episcopal Church consecrated in the United States. He founded the Circuit Rider System which was

especially effective at the frontier where there were few or no churches. Hosier became the bishop's assistant in 1782. John Ledman, in his *History of the Rise of Methodism in America* wrote, "Harry" was a more popular speaker than Bishop Ashbury or almost anyone else in his day." Other than the fact that Hosier grew up illiterate, his background is obscure.

Pioneering in the same field in 1792 was "Uncle Jack", a forceful Baptist minister. He preached from plantation to plantation, moving so many to repentance that white citizens, in appreciation of his talent, had him licensed to preach, and they raised a fund to purchase his freedom and bought him a small farm in Virginia. There, for more than forty years, he continued to convert a large number of white people.

Henry Evans, a freeman and a shoemaker in Virginia, became a licensed Methodist preacher in the 1780's. Enroute to Charleston, South Carolina to work at his trade he stopped off in Fayetteville, North Carolina. Observing the conditions of his people, he tarried there to be of service, working at his trade and preaching on Sundays. The town council regarded him dangerous and ordered him to cease preaching. Evans then began to hold secret meetings which attracted many white people. The council yielded sufficiently to have a Methodist church constructed in 1790. A white

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## CONTINUED FROM PAGE 18

minister was placed in charge, but quarters were provided for Evans. He remained there until his death in 1810.

Joseph Bishop, a slave from Northampton County, Virginia, became pastor of a Baptist church in Portsmouth that had a racially-mixed congregation. His preaching was so impressive they bought his freedom and soon afterwards bought his wife and eldest son. The slaveholding colony finally ruled against his tenure. Bishop moved to Baltimore where he performed notable work before becoming pastor during 1810 and 1811 of the Abyssinian Baptist Church in New York City—the first black Baptist church in the free states.

Around 1801, William Lemon was chosen by a white Baptist congregation to serve at the Pettsworth or Gloucester church in Virginia.

James Stewart, a freeman from Powhatan, Virginia, was converted to Christianity in Marietta, Ohio and joined the Methodist Episcopal Church there. After an illness, he became an exhorter. In his first pilgrimage in the states, he preached to blacks and to the Delaware Indians in Goshen. His second pilgrimage took him to a settlement of whites to whom he preached with much success and organized them into a church. Stewart then went to Upper Sandusky to work among the Wyandotte Indians. The Roman Catholic missionaries had tried unsuccessfully to convert them, but their conduct became worse, especially drunkenness, a vice encouraged by traders. Overcoming tremendous difficulties, Stewart was able to convert all the prominent chiefs of the tribe and to bring education to them. Before his death in 1822, he saw these Indians living upright lives.

Progression from the unorganized "invisible church" to the role played by the exhorters provided the first outlet for blacks with leadership ability. It led also to the third phase in the development of the black Christian church in the United States—an organized, independent body of communicants with black leadership.

Based on information supplied by Rev. Walter H. Brooks of Washington, D.C., historian, Dr. Carter G. Woodson in his book, *The History of the Negro Church*, states that the first black Baptist church in America was founded by a Mr. Palmer on the plantation of George

Golphin, a patron for the church, at Silver Bluff in the colony of South Carolina some time between 1773 and 1775. When Savannah was evacuated during the Revolutionary War, the church went into exile, but some of the members went to Savannah and the church continued under George Liele. It flourished during the British occupation from 1779 to 1782. Other members of the Silver Bluff congregation had already gone to Augusta and continued under a new name from 1773 to 1793, before the organizing efforts in Savannah.

George Liele was born a slave in Virginia about 1750 and moved with

his master to Burke County, Georgia, a few years before the Revolutionary War. His master was a deacon in the Baptist church there. From time to time, Liele accompanied him to church and eventually was converted and baptized by the minister. Shortly afterwards, his unusual ministerial gifts were discovered and the church permitted him to preach on the plantation, sometimes to the white congregation, and then to slaves on other plantations.

Liele's ministerial engagements became so heavy his master manumitted him in order that the engagements could be kept. The Rev-

olutionary War interrupted his work and his former master was killed. The relatives tried to re-enslave Liele, but he became indentured to the British officer in charge of Savannah and went with him to Jamaica when the war was over. Before leaving, he baptized Andrew Bryan, his wife Hannah, Kate Hogg and Hogar Simpson. They became founders of the First African Baptist in Savannah.

In Jamaica, Liele was manumitted in 1784 and started to preach. He became so successful against

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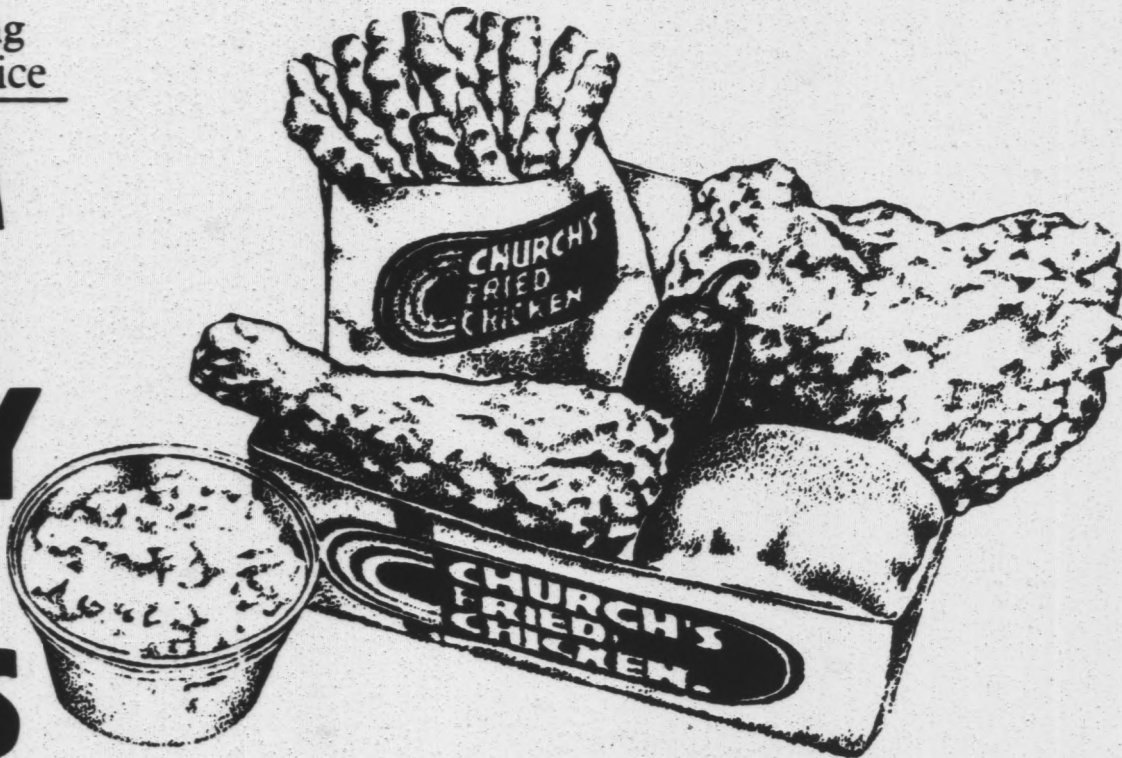


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**Recognizing Black  
History Observance**



CONTINUED FROM PAGE 19

the Established Church of England, the authorities persecuted him. Finally, the Assembly permitted him to proceed with his work, and within a few years, he had about 500 communicants. In addition to his ministerial work, Liele administered affairs of his elders and deacons working deep in the rural areas; taught a free school, and conducted a business from which he earned a living.

Liele's successor in Georgia was Andrew Bryan. He was born a slave in 1737 in Goose Creek, South Carolina and was later brought to Georgia. He began preaching as an exhorter to black and white people in Savannah. Although his influence upon slaves was salutary, the rough wooden building which they constructed was soon dispossessed and Bryan was persecuted. To evade the authorities, he held a small group together by meeting in the swamps. His plight came to the attention of white Baptist ministers, and in 1788 forty-five slaves were baptized and added to Bryan's congregation. It was organized as a church and Bryan was ordained as a minister with full authority to preach and administer the ordinances of the Baptist church.

This recognition did not bring Bryan relief. The slave masters were unyielding in the belief that insurrections would ensue from Bryan's preaching. Slaves enroute to meetings, even those with passes, were stopped and whipped, and finally many of them were arrested and severely punished. Eventually, Bryan, his brother Sampson and a deacon were "inhumanly cut and their backs were so lacerated that blood ran down to the earth as they, with uplifted hands, cried unto the Lord; but Bryan, in the midst of his torture, declared that he rejoiced not only to be whipped, but would freely suffer death for the cause of Jesus Christ."

Later Bryan and his brother were imprisoned and dispossessed of their meeting house. Jonathan Bryan, their master, secured a hearing for them. They were released and the master permitted them to hold meetings in a barn on the plantation, but persecution even followed them there. Spies and eavesdroppers covered their every move until one of them heard Bryan in his private home pray earnestly for the men who abused him and his congregation. The news was disseminated and aroused much sympathy and regret for past happenings. The chief justice before whom Bryan and his brother had been brought granted them permission to continue their worship of God at anytime between sunrise and sunset.

Bryan rebuilt the African Baptist Church in 1794 on the same site of the previous structure. The membership grew so large, it became necessary to build the Second African Baptist Church with Henry Francis, a slave, as pastor, and later, the Third African Baptist Church. "Bryan's churches", states Dr. Woodson, "became in the course of time the beacon light in the Negro religious life of Georgia." Bryan died in 1812.

In those parts of the South in the eighteenth century which had not developed hardened pro-slavery sentiments such as Georgia, the Baptists were able to establish more churches. In Virginia, from 1770 to 1790, there were black churches in Charles City, Petersburg, Williamsburg, and Allen's Creek in Lunenburg County.

The Presbyterians during the eighteenth century did not have a black administered church in the South, but were ably represented in North Carolina by John Chavis who, by his superior education, was in a class by himself.

Chavis (1763-1836) was born in Granville County. From youth, it was obvious that he had unusual ability. After serving honorably in the Revolutionary War, it is said that a \$500.00 bet was made between two planters as to whether or not a black man could absorb a collegiate education. Chavis was chosen for the experiment. Arrangements were made for him to receive individual instructions from the famous Dr. Witherspoon at Princeton University, a Presbyterian-supported institution which did not accept blacks. The course of study for Chavis was in keeping with his practical needs rather than in conformity with the formal training of the school. Chavis later attended the Washington Academy (now Washington and Lee University).

Chavis went to Lexington, Virginia to preach. After a trial sermon on an assigned subject by the Presbytery, he became the first black man ordained to the Presbyterian ministry in this country. He was described in the 1801 annals of the Hanover Presbytery as "...a riding missionary under the direc-

tion of the General Assembly, governing himself by which the knowledge of religion among Negroes might be made more and more to strengthen the order of the society." Chavis was a recognized preacher of official status in Lexington working among his people.

In 1805, Chavis returned to North Carolina. As a result of the close relations existing between whites and blacks and his clarity in expounding the gospel, he preached to large congregations of both races for twenty-five years. In 1832, the state passed the "black laws" prohibiting blacks to preach. A ripe and waiting field, however, was available for him to teach white children of the aristocratic families in Granville, Wake and Chatham Counties. He established the best school in the state and was its leading educator.

Although the general character of northern states was different from the South, and racially mixed churches were more in evidence, emergence of the organized black-administered Christian church occurred within a twenty-year period, and for the same reasons—pride



NAT TURNER TELLS HIS DISCIPLES "ON TO JERUSALEM" - SEPTEMBER 1831

and resistance to subjugation.

The spirit of freedom which permeated the air during the Revolutionary War did much to enhance the ability of blacks to manly resist subjugation and build their own institutions. They looked upon them with pride. The major avenue at the time which lent itself to this possibility was the church, and the Bethel African Methodist Episcopal Church in Philadelphia became the flagship; Richard Allen was the

commander, and Absalom Jones the first mate.

Richard Allen (1760-1831), born a slave in Philadelphia, Pennsylvania, showed high evidence of talent and leadership at an early age. He was converted while young and was licensed to preach in 1782. In 1797, he was ordained a deacon by Bishop Francis Asbury, superintendent of Methodist work in America.

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The celebration of Black History Month for the Black citizens of Indianapolis should be an occasion of pride and hope. Our City is a vital economic center experiencing significant growth and renewal. Too often overlooked is the major contribution that the Black Community and leadership have made to this effort. We at Indianapolis Power and Light Company welcome the opportunity to recognize the influence, determination and accomplishments of our community's Black citizens. As the first Black History Month of a new decade unfolds, we need to ask what will be our future social and economic accomplishments?

A major issue for the 1980's will be the continuation and expansion of economic growth that is critically needed to create opportunities for employment and economic mobility for our Black workers and youth. It is obvious that much more can and should be done! During this new decade, a decade of predicted economic retrenchment, we must focus our attention on job opportunities and revitalization of our central city neighborhoods. Because abundant electric energy, readily available and at a reasonable cost, is essential to providing the economic growth that generates new jobs for our Black citizens, we at Indianapolis Power and Light Company feel a deep sense of responsibility and partnership in achieving our mutual objective of social and economic betterment.

Inflation, stifling government regulations, unwarranted construction delays, and misguided public policy can readily lead to a shortage of electric energy on both the national and local level in the future. Such an environment would inevitably constrain the availability of electric energy for us and have the immediate effect of curtailing economic advancement for our Black labor force and youth. We simply can't let this happen. Our mutual self-interest in a better future is at stake.

The Indianapolis Power and Light Company and its people recognize our responsibility to provide the basic energy at affordable rates to fuel the economic growth of the Indianapolis Black Community and to provide responsive customer services. We pledge ourselves to this task and to striking a partnership with our Black customers. We, as a matter of corporate purpose, will be involved in economic development and neighborhood revitalization.

Again, we celebrate in the progress and the richness of Black contributions to our community. We seek a better economic future together based upon mutual understanding.

Sincerely



CONTINUED FROM PAGE 21

Allen travelled as an exhorter, but returned to Philadelphia in 1786 to preach at St. George Methodist Episcopal Church and at various other places in the city. Few blacks attended public worship and this induced him to hold prayer meetings at St. George. He preached with such power, a large number of blacks started to attend the church. The officials regarded this as a problem and undertook to segregate them. In carrying out the action, Allen, Absalom Jones and William White, occupying their usual seats on the main floor for the Sunday morning service, were pulled from their knees while praying to be led by the ushers to the segregated area designed for the black communicants. All the blacks arose in a body, and withdrew from the church.

Allen possessed organizing talent of the highest order, a born leader and an almost infallible judge of human nature. He was actively identified with every forward movement among black people, irrespective of religious denomination. He died leaving a greater influence upon black people of the North than any other man of his times. He was one of the organizers, as well as one of the chief actors in the first national convention of black men held in the United States. It convened in Philadelphia in 1830.

Absalom Jones (1745-1818), born a slave in Sussex, Delaware, was taken to Philadelphia when he was sixteen years old. His education was so limited, a dispensation was necessary to permit his ordination, and a condition was affixed that the St. Thomas Church should not have the privilege of sharing in the government of the Episcopal Church in the diocese of Pennsylvania. Jones was impressive in his style of preaching, but his forte was not in the pulpit. It was his mild and easy manner, his habits as a minister, and his public spirit that strengthened him in public regard. Whenever he appeared in public, he donned the dress of his profession—black dress coat, breeches and vest of the same color, with top-boots or shoes with buckles and black stockings. After a ministry of twenty-two years, he died at the age of seventy-one years.

Allen and Jones organized the Free African Society in 1787, which held the group together. It functioned to systematize a means by which its members could assist one another during illness, and to assist widows and fatherless children. It was the first black organization of its kind. Out of it grew the first two black-administered churches in the North, each dedicated in 1794—St. Thomas African Episcopal Church, and Bethel. Blacks in Baltimore, Wilmington, Delaware, Attleboro, Pennsylvania, and Salem, New Jersey followed the example of Bethel and established African Methodist Episcopal Churches, and the number continued to grow.

A number of blacks, most of whom were members of the John Street Methodist Episcopal Church, in New York City, took the first step toward separating from that connection in 1796. Dissatisfied over the inequities accorded them, they were permitted the "privilege of holding meetings of their own, where they might have an opportunity to exercise their spiritual gifts among themselves, and thereby be more useful to one another." The meetings were held until their church was constructed in 1800.

It was named the African Methodist Episcopal Zion Church and was the first black-administered church in New York City. Its pastor was James Varick (1750-1827). He was born in Newburg, New York. As a youth in New York City, he learned shoemaking and conducted business from his home. Much of his time was devoted to study of the

Bible and he took a deep interest in the Methodist denomination. In 1766, Varick was converted and joined the John Street Methodist Episcopal Church. He became an exhorter and the Quarterly Conference of the Church licensed him to preach. He was one of the black members of the church who in 1796 was permitted to hold meetings under their own auspices. He was also one of the first elders elected when steps were taken to establish an independent black-administered church in New York City.

The first black-administered Presbyterian church was founded in Philadelphia by Rev. John Gloucester (c. 1776-1822) in 1807. Gloucester was born a slave in Kentucky. From the intelligence he evidenced, Rev. Gideon Blackburn, one of the leaders of the Presbyterian denomination in Kentucky, taught and ordained Gloucester a minister. Upon his appointment as pastor of the First African Presbyterian Church, Rev. Gloucester was manumitted by his master. He served the Church for fifteen years.

The Colored Methodist Episcopal Church was organized in 1870 by black members and ministers of the Methodist Episcopal Church, South.

Before the Civil War, the Methodist Episcopal Church, South did a large scale evangelistic work among the slaves. In 1860, some 207,000 slaves were members of the denomination. In 1866, after the South opened up to Northern churches, some 129,000 of the slave members gravitated to the black Methodist bodies where they were not subjected to inequities. To conciliate demands of black ministers in the northern branch of the church and in Liberia, the General Conference in 1856 elevated Rev. Francis Burns of New York to the bishopric. Since 1834, he had been serving in Liberia as an ordained deacon and elder, and from 1849 as presiding elder. After ordination in 1858, he was re-posted to Liberia. In 1866, Rev. John W. Roberts, another black minister, was elevated to the bishopric.

The African Methodist Episcopal Zion Church became a national body in 1821, and Rev. James Varick became its first bishop in 1822.

The Baptists first organized state conventions, then regional conventions to embrace the whole country. In certain places, they were national bodies engaged in missionary work in foreign countries. All of these organizations were consolidated at a convention in St. Louis in 1886 with creation of the National Baptist Convention.

The phenomenal growth of the Baptist and Methodist denominations is attributed largely to their appeals to the emotions of black people.

The Eleventh United States Census shows that there were 23,462 black religious organizations or groups in the country in 1890. They had 23,770 church offices and 2,673,977 communicants, all Christians. Of them, some 90% were Baptist and Methodist. The statistics include the organizations as groups which were constituents of white church bodies.

The latest statistics on the subject are supplied, as follows by Ebony Handbook, 1974:

A fitting commentary for closing this essay is found in the historical narrative entitled *The Ruins, or Meditation on the Revolution of Empires: The Law of Nature*, by Count C.F. Volney, Paris, 1793. Translation of the original edition was reset and published by the Twentieth Century Publishing Company, New York, 1890. The Publishers's Preface, written by Peter Eckler, includes a summary of the commentary which appears on pages 15, 16 and 17. He writes: "It is there stated, in describing the ancient kingdom of Ethiopia, and the ruins of Thebes, her opulent me-

ropolis, that there a people, now forgotten, discovered, while others were yet barbarians, the elements of arts and sciences. A race of men, now rejected from society for their sable skin and frizzled hair, founded on the study of the laws of nature, those civil and religious systems which govern the universe."

"That an imaginative and superstitious race of black men should have invented and founded, in the dim obscurity of past ages, a system of religious beliefs that still enthral the minds and clouds the intellects of the leading representatives of modern theology,—that still clings to the thoughts, and tinges with its potential influence the literature and faith of the civilized and cultural nations of Europe and America, is indeed a strange illustration of the mad caprice of destiny, of the insignificant and apparently trivial causes that oft produce the most grave and momentous results."

Constantine Francis Chassebeuf De Volney (1737-1820), was a notable historian and author of sixteen published works. Among them is *New Researches on Ancient History*, three volumes, 1814. His work with inscriptions and Arabic were useful to Napoleon for his Egyptian campaign. Volney was also a deputy to the National Assembly of 1789, and its secretary in 1790. He later served in the senate under Napoleon and was in the chambers of peers under Louis XVIII. It is not likely that Volney was a propagandist.

As discoverers of the religious principles espoused by Christianity, and in providing the early support necessary for survival of the faith, our forebears left a rich legacy—a fount in the history of black heritage.

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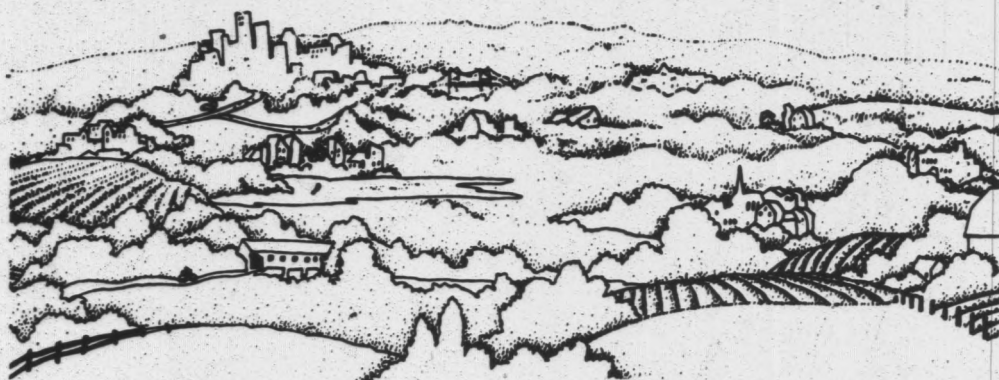
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# This Is Who We Are And What We Do... At General Motors Corp.



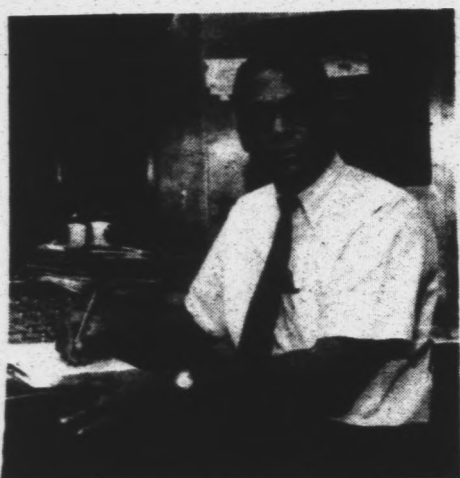
I'm John A. Simpson and I have been employed by Detroit Diesel Allison since 2-4-57. I'm chief, engineering services in transmission engineering and my duties encompasses managing engineering program administration functions, budgets, program proposals, configuration management and facilities administrator.



I'm Angelia E. Tucker and I have been employed by Chevrolet-Indianapolis since 8-1-74. I'm seen here recording various data while performing my duties in the Financial Department.



I'm Robert A. McGhee, Jr. and have been employed by Detroit Diesel Allison since 6-23-69. I'm superintendent of production over one of eight plant operations. I oversee transmission manufacturing and assembly.



I'm James M. Dabner and I have been employed by Detroit Diesel Allison since 9-9-63. I am supervisor, test operations aircraft experimental engine test department. My responsibilities in first line management entails assigning test operations department personnel to specific test programs, direction of the use and maintaining in an up-to-date operational condition building structures and mechanical equipment valued at approximately five million dollars. These research and development facilities are used to develop experimental turbine and turbojet engines along with their individual components.



I'm Sharon A. Price and I have been employed by Detroit Diesel Allison since 3-26-73. I'm a secretary in the 8.2 liter engine program, manufacturing, and seen here calculating the budget for weekly and monthly reports.



I'm Betty L. Taylor and have been employed by Detroit Diesel Allison since 7-8-74. I'm an expeditor of purchased parts and raw material in the Purchasing Department and seen here reviewing scheduled shipping dates.



I'm Charles E. Walker and I have been employed by Chevrolet-Indianapolis since 2-9-65. I'm a member of supervision and seen here calculating efficiency for a production operation.



I'm George W. Quarles and I have been employed by Chevrolet-Indianapolis since 2-11-63. I'm seen here operating a Cross-Sill Roll for steel in the production area.



I'm Pete Watford and I have been employed by Detroit Diesel Allison since 7-25-62. I'm a buyer in the Purchasing Department and seen here ordering plumbing items for Plant 3.

## General Motors Corp. Salutes Black History Month